

A PERSONAL EVANGELISM TRAINING PLAN

A MINISTRY PROJECT SUBMITTED TO  
THE FACULTY OF TEMPLE BAPTIST SEMINARY  
IN CANDIDACY FOR THE DEGREE OF  
DOCTOR OF MINISTRY

BY

ALPHONSE TURNER, JR.

FAYETTEVILLE, NORTH CAROLINA

NOVEMBER 14, 2013

**Approval  
by  
The Doctor of Ministry Project Committee  
of  
Temple Baptist Seminary**

Candidate: Alphonse Turner, Jr.

Degree: Doctor of Ministry

Focus/Emphasis: Pastoral Leadership

Project Report Title: A PERSONAL EVANGELISM TRAINING PLAN

Accepted by the Doctor of Ministry Committee in partial fulfillment  
of the requirements for the Doctor of Ministry degree.

Committee Members:

Dr. Danny Cochran  
Committee Chairman

Date: November 14, 2013

Dr. D. Brent Powell  
Committee Member

Date: November 14, 2013

Dr. Roger Stiles  
Committee Member

Date: November 14, 2013

Copyright © 2013 by Alphonse Turner, Jr.  
All rights reserved

## **ACKNOWLEDGEMENTS**

My sincere gratitude to my Lord and Savior Jesus Christ, who called and equipped me for pastoral servant leadership: *great is thou faithfulness*. To my wife, Roberta, who patiently prayed and encouraged me throughout this project. This project is engraved with my deepest gratitude to her. My wholehearted appreciation goes to my children, Beverly, Alphonse (AJ) III, and Tameka. I thank them for their persevering support, prayers and understanding along the way. To my Christian family, which gave me unwavering support in this endeavor, I am forever grateful. To my advisor, Dr. Danny Cochran, who guided me throughout this entire doctoral process and the wisdom of committee members Dr. Brent Powell and Dr. Roger H. Stiles for their keen insights and untiring efforts to this doctoral project. Finally, to my mother, the late Lillie M. Reed, who was a most remarkable woman who instilled in me “be somebody”.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Psalms 51:13 (KJV)

## **Abstract**

Pastors of all size churches face the dilemma of parishioner numbers declining or plateauing. This problem is particularly acute in small to medium sized churches. Nearly every pastor, when asked to identify the area in which he or she feels most insufficient, will provide the same answer: evangelism. Many church leaders have struggled to motivate or revitalize evangelism in their churches. In terms of its membership, New Covenant Baptist Church has plateaued and is in need of an evangelism training plan to address the issue of growth. The purpose of this project was to assist New Covenant Baptist Church in developing a training plan to remedy this problem and help other churches that may be experiencing similar difficulties.

The researcher sought to use a plan of evangelism that could help leaders and laypersons in implementing and evaluating evangelism in their organizations. The project will be based on new concepts and tested methods that have proven effective. The main objective of this project is to provide a training plan to remedy the problem of plateau or decline in member numbers that seems to plague small to medium sized churches.

The project director's strategy for this project was to train New Covenant Baptist Church and other churches with a training plan that will provide them with means of equipping members with skills in the ministry of personal evangelism. In addition, this project will offer pastors a model they can develop to train leaders in the ministry of evangelism.

The project director's personal goal in developing this project is to advance the kingdom of God. The leaders of New Covenant Baptist Church and other pastors seeking to move their ministries forward should find the principles and methods employed in this project helpful.

## ILLUSTRATIONS

### Figures

1.	New Covenant Statistical Data.....	6
2.	Age Distribution of Religious Groups .....	11
3.	Demographics of the City of Fayetteville, NC .....	13
4.	Share of Infrequent Churchgoers who Describe Themselves as Unaffiliated .....	15
5.	How Committed Are Christians.....	19
6.	Leader Gifts .....	24
7.	Increase in Percentage of Unchurched.....	37
8.	Growth of the Religiously Unaffiliated .....	39

## CONTENTS

<b>ABSTRACT</b> .....	vi
<b>ILLUSTRATIONS</b> .....	vii
<b>CHAPTER I - INTRODUCTION</b> .....	1
Statement of the Problem .....	5
The Context of the Problem .....	8
The Significance of the Project .....	14
Delimitations of the Project.....	16
Limitations of the Project .....	17
Importance of the Context .....	20
Professional Goals .....	23
Assist Churches in Evangelism Efforts .....	23
Advance Christ's Mandate for the Church.....	25
Expand the View of Evangelism .....	26
Address the Influence of Postmodernism.....	27
Leadership Development.....	31
Ministry Goals .....	32
Motivate Members for Evangelism.....	32
Train Members in Discipleship .....	33
Provide Ministry Opportunities .....	34
Equip Members to Reach People for Christ .....	34
Reaching the Unchurched .....	35
Conclusion.....	41



<b>CHAPTER II - LITERATURE REVIEW .....</b>	<b>43</b>
Biblical Foundations.....	44
Jesus’ Call to Evangelism.....	44
Jesus Trains His Disciples .....	45
Jesus Commissions Disciples for Service .....	46
Jesus Dispatches Disciples for Service .....	46
Jesus’s Model of Personal Evangelism .....	47
Apostles’ Model of Jesus’s Example .....	52
Theological Foundations .....	54
Mandate for Evangelism .....	54
Educational Mandate for Evangelism .....	55
Training Mandate for Evangelism.....	57
Plan to Evangelize .....	58
Theological Reflections.....	61
<b>CHAPTER III – RESEARCH METHODOLOGY .....</b>	<b>66</b>
Restatement of the Problem .....	66
The Project Design .....	67
Selecting a Training Plan .....	68
The Project Description.....	69
Project Training Evaluation.....	73
Conclusion.....	76
<b>CHAPTER IV – FINDINGS AND ANALYSIS.....</b>	<b>78</b>
Introduction .....	78

Evaluation Instrument.....	79
Method of Assessment.....	79
Participants.....	80
Training .....	81
Goals Assessment.....	82
Professional Goals.....	82
Ministry Goals.....	84
Analysis of Training.....	86
Survey 1: Deliberately Sharing Your Faith.....	87
Survey 2: Obstacles to Sharing the Gospel .....	102
Survey 3: Preparing Disciples to Share Their Faith .....	116
Survey 4: Written Examination. ....	130
Conclusion.....	146
<b>CHAPTER V – PROJECT ASSESSMENT.....</b>	<b>147</b>
Introduction.....	147
Project Summary.....	147
Conclusion.....	149
<b>CHAPTER VI– RECOMMENDATION.....</b>	<b>151</b>
Potential for Growth.....	151
Transferability.....	151
Tract Ministry .....	151
Maintaining Retention Rates.....	152
Deliberately Plan.....	152

The Need for Further Study.....	152
Implementation .....	152
<b>APPENDIX</b> .....	154
Appendix 1: Evangelism Training Manual .....	154
Appendix 2: Training Manual Copyright Permission.....	222
Appendix 3: Trainer’s Guide.....	223
Appendix 4: Course Exit Surveys .....	235
Appendix 5: Course Syllabus .....	243
<b>GLOSSARY</b> .....	246
<b>BIBLIOGRAPHY</b> .....	248

# CHAPTER I

## INTRODUCTION

One of the most difficult areas of any church is the ministry of evangelism. Concerning the difficulty of the task of evangelism, Dan Story writes, “We must remember that we are asking unbelievers to change their entire view of reality—the fundamental way in which they see life. We are asking them to move from one worldview to another, to forfeit their basic beliefs and assumptions about religion and morality.”<sup>1</sup> Pastors are perplexed as to how to involve the congregation in evangelism by committing to personal evangelism; the ministry of evangelism is not an option for the local church, it is the very lifeblood of it. In addition, on a larger scale, it is the means by which Christians populate the kingdom. Christ commanded the church to evangelize when He said, “Go ye into all the world, and preach the gospel to every creature.”<sup>2</sup> Today there is a need for the revival of evangelism in the church.

Evangelism is one of the most important issues facing the church today. Pastors want to answer the call to evangelism, but seem to be losing the battle. The population is increasing, but the number of those being converted is not keeping up with the population increase. Susanne Watson writes:

In 2001, the American Religious Identification Survey (ARIS) reported a jump in the number of Americans claiming no religion (“nones”), from 8.2 percent in 1990 to 14.2 percent in 2001. Taking into consideration the population growth during this time, this translates to an increase of over 4.7 million “nones” in eleven years. Although some thought the 2001 findings were an anomaly, the 2008 ARIS survey confirms it was not. By 2008, the number of people reporting their religious affiliation as “none” had grown in every state in the United States, increasing to 15 percent of the total population. The number of “nones” now exceeds the number of people who self-identify as mainline

---

<sup>1</sup> Dan Story, *Engaging the Closed Minded: Presenting Your Faith to the Confirmed Unbeliever* (Grand Rapids, MI: Kregel Publications, 1999), 12.

<sup>2</sup> Mark 16:15 (KJV) unless otherwise stated, Scripture references come from the King James Version.

Christians (Methodist, Lutheran, Presbyterian, Episcopal/Anglican, and United Church of Christ combined). Mainline denominational affiliation self-reports shrank from 18.7 percent in 1990 to just 12.9 percent in 2008. Clearly, mainline Christian denominations such as the Episcopal Church face a challenging task.<sup>3</sup>

Clearly, there is a need for the local church to reach those that claim no affiliation with a local church. The Apostle Paul addressed this problem by going on missionary journeys and establishing churches in many countries. The local church can be more productive by taking a deliberate approach to missionary training of disciples to reach out on a personal and corporate level. Chuck Kelley, President and Professor of Evangelism at the New Orleans Baptist Theological Seminary, states,

For many years I said: "Southern Baptists are a harvest —oriented denomination living in the midst of an unseeded generation." We reduced planting, neglected cultivation, and not surprisingly have found the harvest coming up short. But I now realize something more is going on. Today I say: We are more like gardeners working the window boxes than farmers working the fields."<sup>4</sup>

A lack of concern for the mission of evangelism is clearly the problem. In most cases, there is a need for training, but no one is equipped for the task. In addition, old methods have outlived the command. In other words, in today's culture, old methods do not work. Leaders need new methods for the task of inviting people to a life in Christ and the gift of salvation. John Terry states concerning new methods and change, "Many churches have not changed with the times, and unchurched people see them as irrelevant. The message of salvation never changes, but methods and programs must change with the times. Different generations have different cultures, just as different ethnic groups do."<sup>5</sup>

---

<sup>3</sup> Susanne Watson, "Developing Leaders for the Mission of Christ," *Anglican Theological Review* 92, no. 1 (2010).

<sup>4</sup> Charles Kelley, Jr., "The New Methodists, Part 2: The Current State of Evangelism in the SBC," *SBC Today Southern Baptist Convention* (April 26, 2012). (accessed June 5, 2012).

<sup>5</sup> John Mark Terry, *Church Evangelism: Basic Principles, Diverse Models* (Nashville: B&H Academic, 1997), 41.

There is a need for the church to move from servicing those already saved, “Tending the sheep,” to “working the fields” and reaping a harvest of souls. The task has never been more critical than now. Over the years many different methods of evangelizing have been presented. Many of these methods were effective. In some cases, churches were committed to the task of winning souls, and they grew. When the church fails most often it is a lack of planning and the process is haphazard or attention is focused in the wrong direction. In other cases when some success is achieved attention on evangelism efforts ceases. In today’s rapidly changing ecclesial, socio-economical, technological, and cultural context, trying to define the church’s mission can be divisive, distracting, and can lead to a loss of clarity of purpose and almost counterproductive exercise.<sup>6</sup>

The local church plays a critical role in evangelism, for it is the force that is most capable and strategically positioned to reach the unchurched. The small local churches, which some may view as unproductive and nonessential, are the very makeup of the community. For instance, Marshall Shelley notes in his book,

My role in this crisis comes out of my philosophy of ministry. In my tradition, the community is an extension of my parish. It’s not enough to have a happy church if it’s insulated from the community. Part of my pastoral role, I’ve determined, is leading our church to serve our community. Helping to heal the surrounding community is what I call “city therapy.” It’s a challenging vocation but ultimately rewarding.<sup>7</sup>

Many want to see the church grow, and they are looking for someone to teach them Christian methods of reaching out for growth both numerical and spiritual. Christ told his disciples, “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go

---

<sup>6</sup>Susanne Watson, *Developing Leaders for the Mission of Christ*, 92, no. 1.

<sup>7</sup> Marshall Shelley, *Growing Your Church Through Evangelism and Outreach*, ed., 1st ed., Library of Christian leadership (Nashville, TN: Moorings, 1996), 293.

and bring forth fruit, and that your fruit should remain.”<sup>8</sup> Christ’s desire is that efforts in evangelizing bring in fruit that remains. With the proper training and focused evangelism, efforts can be productive. With effective methods and tools, fruit remains.

Some ministries may have a plan of evangelizing that may need reworking or revitalizing to make the church’s evangelism program productive. Such a program will require the involvement of the entire congregation. Terry writes,

Growing churches involve a higher percentage of their members in outreach and ministry than stagnant or declining churches. A pastor, or even a pastor and staff, cannot reach the church community for Christ. Many church members try to place the responsibility for outreach on the pastor alone, but this is unbiblical and impractical.<sup>9</sup>

He believes evangelism is the mission of not only the church leadership but also the church body...no one is excluded if the church is going to be an evangelistic church. After Christ’s departure, he sent his disciples to harvest the fields, a mission the church is now commissioned to carryout. Evangelism is an ongoing effort and not a seasonal program. It must be the focus of the church.

The researcher seeks to address this need by assisting leaders and lay persons in implementing an evangelism plan. The project will be based on new and tried methods that have proven to be effective over time. James B. Lemler states,

The Faith Communities Today (FACT) survey discovered that such a focus on evangelism and its invitation and hospitality were found in vital and growing congregations. While the vast majority of . . . congregations indicated that they wanted to grow, the ones that had a clear plan and implementation for ministries of evangelism actually reflected energy and real growth<sup>10</sup>

---

<sup>8</sup> John 15:16.

<sup>9</sup> John Mark Terry, *Church Evangelism: Basic Principles, Diverse Models* , 73.

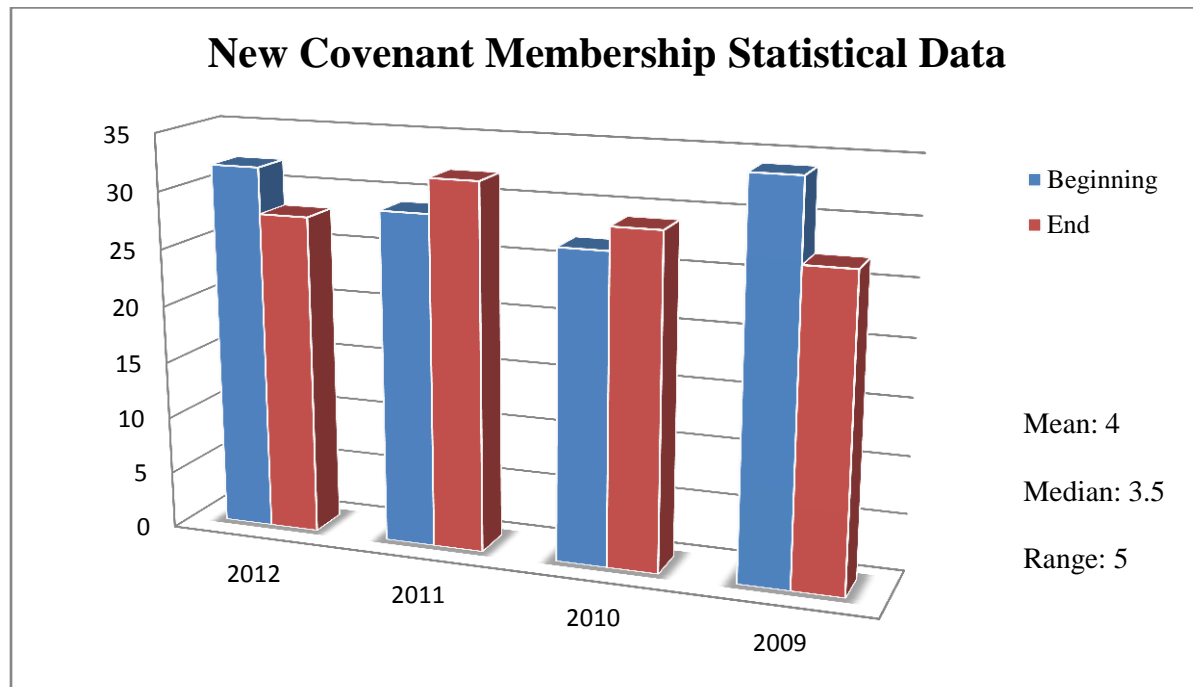
<sup>10</sup> James B. Lemler, "Identity and Effectiveness in the Twenty-first Century," *Anglican Theological Review* 92, no. 1 (2010).

This project will establish a training plan and employ it to check its validity. The approach is not a cure-all method for local churches, but some of the methods may prove useful to some ministries. With the proper leadership and focus of the local church, the church can fulfill the Great Commission.

### **Statement of the Problem**

New Covenant Baptist Church has plateaued but has not experienced decline as compared to other churches. During the last three years, New Covenant has not experienced any sustained growth as depicted in figure 1. The church is in critical need of evangelism to help reverse that situation. Church leaders have tried to strengthen the ministry of evangelism that was already in place, but only realized minimal results from the established church programs. This project researcher seeks ways to engage the never-ending transitioning and produce rooted and grounded growth in this mobile society with the gospel. It is evident that the church is in need of a training plan to bring about revival and renewal. New Covenant Baptist Church is positioned in an area that is building many single-family homes, and the church must develop a plan of evangelism for ministry to meet the spiritual needs of the influx of incoming families that are seeking a church. New Covenant must implement a plan of evangelism to reach the unchurched and those who have left the church.





**Figure 1. Membership Statistical Data**

George Barna’s survey on the unchurched depicts a growing segment of unchurched people. His survey reports, “The adult population in the United States has grown by 15 percent. During that same period, the number of adults who do not attend church has nearly doubled, rising from 39 million to 75 million — a 92 percent increase!”<sup>11</sup> With the number of unchurched increasing, the urgency to reach the unchurched is critical. The researcher seeks to make a positive contribution to this challenge. The researcher understands the task is monumental in view of the fact that there are many competing priorities that hinder reaching this segment of society. The effort of reaching the unchurched according to Barna will be a challenge. He further states,

They are wholly disinterested in church life — often passionately so. Stirring worship music won’t attract them because worship isn’t even on their radar screen. More comfortable pews cannot compete with the easy chair or the bed that already serve the

<sup>11</sup> George Barna, “Number of Unchurched Adults Has Nearly Doubled Since 1991,” *Barna Group*, May 4, 2004. <http://www.barna.org/barna-update/article/5-barna-update/140-number-of-unchurched-adults-has-nearly-doubled-since-199?q=unchurched> (accessed June 11, 2012).

unchurched person well. Church events cannot effectively compete with what the world has to offer. The only thing the Church can provide that no one else has is a life-changing, practical encounter — and on-going relationship — with the living God and with people transformed by similar encounters. Until such a connection is made, focusing on features, programs and benefits other than such a life-shaping encounter is more likely to lose ground than to gain it.<sup>12</sup>

Given the assessment by Barna the need exists for different methods to be employed to make a connection with the unchurched. The researcher's intent is that this plan will attract the unchurched and spark a desire for a relationship with Christ. In addition, the church must practice evangelism as a regular part of its ministry and members as part of a daily lifestyle.

The project researcher seeks to address this problem by creating, implementing, and evaluating a training plan of evangelism for New Covenant Baptist Church. The researcher's intent is to fulfill the ongoing need for training and employing evangelism within New Covenant Baptist Church. The research question is, "Will a twelve week evangelism training program provide the necessary preparation to empower members from New Covenant Baptist Church to become motivated, proficient, and active in evangelism that will make an impact on the local community." Authors Augsburger, Ratz and Tillapaugh, in their book *Mastering Outreach & Evangelism*, write concerning this problem,

To be sure, the church *ought* to exist for mission. "Nowhere in the Bible is the world exhorted to 'come to church,' " says Richard Halverson. "But the church's mandate is clear. She must go to the world. Yet statistics indicate we don't. Church sociologist Win Arn says that at least 75 percent of the congregations in America are plateaued or experiencing a decline in membership. And experience in most churches confirms the numbers."<sup>13</sup>

---

<sup>12</sup> Ibid.

<sup>13</sup> Myron S. Augsburger, Calvin C. Ratz and Frank R. Tillapaugh, *Mastering Outreach & Evangelism*, Mastering Ministry (Portland, OR: Multnomah; Christianity Today, 1990), 7.

The answer to this research question was based on post-training surveys completed by participants. The results in this project will serve as a blueprint for future training. The researcher understands that training may need adjustment or revision to obtain maximum effectiveness.

### **The Context of the Problem**

According to the researcher, New Covenant's history reveals that the church has never had a feasible, sustainable plan of evangelism. In addition, the church has never trained anyone in the current membership on the methods of evangelism. The greatest evangelism challenges in this church are motivating the congregation, establishing a plan, implementing the plan, evaluating the results, adjusting as necessary and managing discouragement if the plan does not produce right away. The researcher seeks to address the problem by answering the question, can an evangelism training program empower New Covenant Baptist Church members to become motivated, proficient and active in evangelism that will make an impact on the local community.

Many evangelism issues the church faces, which must be addressed in the context of the stated problem, demonstrate the need for evangelism. First, the leader faces the immediate need to address those members that have become complacent. This complacency is another form of resistance to evangelism where satisfaction with the way things are is acceptable and the church becomes irrelevant. Author John Terry identifies the potential outcome of this thinking when he states, "Many churches fail to grow because they will not change. Many churches have not changed with the times, and unchurched people see them as irrelevant. The message of salvation never changes, but methods and programs must change with the times."<sup>14</sup>

---

<sup>14</sup> John Mark Terry, *Church Evangelism: Basic Principles, Diverse Models* , 41.

Another challenge the church experiences is that some members support the church with their financial resources, but not with their time or talent when it comes to evangelistic efforts. Darrell L. Guder states, “Two issues currently pressuring the shape of pastoral leadership are the loss of ecclesial identity among those who attend churches and the priority given to reaching the unchurched and activating the inactive.”<sup>15</sup> The danger of becoming satisfied or feeling that evangelism is not a personal responsibility is a problem that must also be addressed.

Barna records in a survey that some Christians do not believe evangelism is their responsibility anymore. He writes, “Most Americans do not accept evangelism as a personal responsibility: Only one-third (32 percent) claim they have an obligation to share their religious faith with those who believe differently.”<sup>16</sup> This acceptance by 68 percent that evangelism is not their responsibility is in direct contrast with The Great Commission and threatens the very life of the church. To become complacent with evangelism is to become complacent with it as a priority. Priority must be given to those that are not involved in evangelism to become involved, as Guder stated, “priority given to reaching the unchurched and activating the inactive (affiliates).”<sup>17</sup> The layman and leaders must activate the complacent and rejuvenate them to return to the mission of the church. David W. Virtue in his article “Evangelism Professor Presses Anglicans to Fight Complacency,” quotes Dr. Lyle W. Dorsett, Beeson Divinity School professor and Anglican Church planter, says,

There is a dreadful war for souls in America with more young people being converted to Islam and other Eastern religions. Christians are losing the war to complacency in the face of pagan opposition. The Rev. Dr. Lyle W. Dorsett told 1200 Anglicans attending the annual winter conference of the Anglican Mission in the Americas (AMIA) that there is a

---

<sup>15</sup> Darrell L. Guder, ed., *Missional Church: a Vision for the Sending of the Church in North America* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1998), 201.

<sup>16</sup> Barna Group, Religious Beliefs Vary Widely by Denomination, June 25, 2001, <http://www.barna.org/barna-update/article/5-barna-update/53-religious-beliefs-vary-widely-by-denomination> (accessed June 11, 2012).

<sup>17</sup> Darrell L. Guder, ed., *Missional Church: a Vision for the Sending of the Church in North America*, 201.

malaise across the church today. We don't believe the old paths are very effective. We are in a spiritual war in America and in Western nations in general and we are losing battles in too many areas.<sup>18</sup>

Dorsett's view that the church is losing the war for its young people in North America is a problem that has severely affected the church at all levels. The context of the problem is extended to people as a whole. The Pew Research Group in Figure 2 reflects the increase in age groups unaffiliated with the church. According to Pew Research Group the greatest increase in the percentage of unaffiliated are among the young. The Pew Research Group reports that,

The religiously unaffiliated are relatively young compared with the general public. About seven-in-ten people who describe themselves as unaffiliated are under age 50 (72%), compared with 56% of the general public as a whole. And 35% of the unaffiliated are 18 to 29 years old, compared with 22% of the general public and 18% of U.S. adults who have a religious affiliation. Conversely, 8% of the unaffiliated are 65 and older, compared with 18% of the general public and 19% of those with a religious affiliation.<sup>19</sup>

The Pew Research reports that the unaffiliated young, are a larger group of atheists and agnostics in comparison with other religious reported by the Pew Research Group. A combination of atheists and agnostics (42%) are ages between 18 and 29, compared to 9% who are 65 and older. Compared to those who are religiously affiliated, 18% are ages 18 to 29. There is a critical need to reach out to the unaffiliated, unchurched young people.

If the church is to turn the rise of losing its youth, the focus on the parents or family as a unit is crucial. Dorsett calls this loss of youth a "malaise." In other words, a disease that has taken place in the church. In addition, trends show that Christianity is no longer the fastest growing religion in North America. Dorsett uses this point in establishing that many are accepting Islam compared to Christianity. One reason youth are converting to pagan religions is

---

<sup>18</sup> David Virtue, "Evangelism Professor Presses Anglicans to Fight Complacency," *VirtueOnline The Voice for Global Orthodox Anglicanism*, February 13, 2011, <http://www.virtueonline.org/portal/modules/news/article.php?storyid=13956> (accessed June 7, 2012).

<sup>19</sup> Luis Lugo, *The Pew Forum On Religion* (Washington, D.C: The Pew Research Center, 2012), 33, [http://www.pewforum.org/uploadedFiles/Topics/Religious\\_Affiliation/Unaffiliated/NonesOnTheRise-full.pdf](http://www.pewforum.org/uploadedFiles/Topics/Religious_Affiliation/Unaffiliated/NonesOnTheRise-full.pdf) (accessed December 13, 2012).

because they are crying out for direction and help. Christian churches should be the first responders to this problem by way of a vibrant evangelism ministry.

<b>Age Distribution of Religious Groups</b>				
<i>% of religious groups who fall in each age category</i>				
	<b>18-29</b>	<b>49-30</b>	<b>50-64</b>	<b>65+</b>
	%	%	%	%
<b>U.S. General Public</b>	22	35	26	18 = 100
<b>Unaffiliated</b>	35	37	21	8 = 100
<b>Atheist/Agnostic</b>	42	32	17	9 = 100
<b>Nothing in particular</b>	32	38	22	7 = 100
<b>Affiliated</b>	18	33	29	19 = 100
<b>Christian</b>	18	33	29	20 = 100
<b>Protestant</b>	17	32	30	21 = 100
<b>White</b>	13	31	32	25 = 100
<b>Evangelical</b>				
<b>White Mainline</b>	16	30	31	24 = 100
<b>Black Protestant</b>	19	35	31	15 = 100
<b>Catholic</b>	18	35	28	18 = 100
<b>White Catholic</b>	14	30	32	24 = 100
<b>Hispanic Catholic</b>	26	43	22	9 = 100

**Figure 2. Age Distribution of Religious Groups**

Dorsett points to the lack of training as one of the reasons for this lack of evangelism and the spirit of compliancy that has come over the church. He states, “The truth is we don’t do these things for two reasons. The first is we are afraid of men. Many love the praise of men more than the praise of God. The second reason is poor teaching.”<sup>20</sup> The essence of the research problem is that there is a need for training. In addition, the researcher has witnessed the need for training as one measure to overcome this problem in ministry.

The significance of the problem is that personal evangelism training is not an active ministry in New Covenant Baptist Church. One reason for this is that fewer people are considering personal evangelism necessary when less personal methods are available. Much of

<sup>20</sup> David Virtue, “Evangelism Professor Presses Anglicans to Fight Complacency.

this is caused by the way advertisers use media to get messages across to the masses. For instance, some would rather text message than give a personal phone call or visit. David Roozen and James Nieman state, “Religious television, offering religion on easy terms, may become a substitute for church participation. Such reasoning certainly does not justify complacency, however. One challenge to the new Local Church Ministries will be to ask what membership loss means.”<sup>21</sup>

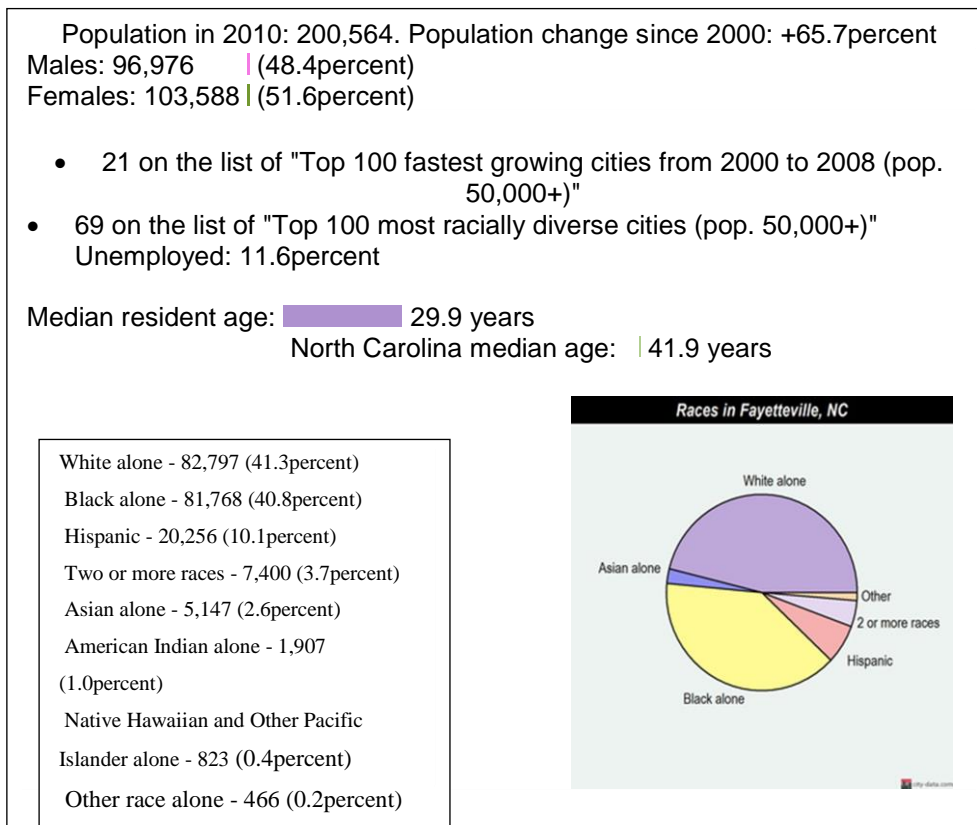
If Christianity is no longer the fastest growing religion in North America then evangelists are needed to spread the gospel of Christ. The researcher’s objective is to slow this trend in New Covenant Baptist Church through revitalizing evangelism. New Covenant Baptist Church experiences a turnover rate of members that is unnecessarily high. Fayetteville is a military town, so the mobility of the military community accounts for some turnover. However, Fayetteville also has a large population of retirees and civilian workers who are permanent residents and were former members. Within the permanent groups, more stability should be evident because of their permanence. At issue is the significant amount of growth the city has experienced and the number of non-military families that have joined the church and no longer attend. Figure 3 reflects the demographics of the population of the city of Fayetteville.<sup>22</sup>

Slow growth has placed many church ministries on hold and has caused the church to remain in a sustain mode. The church was purchased and planted in December 2003. New Covenant is a small church with less than fifty members. It is in an excellent location on a main street in a growing city and community. The physical condition of the church is outstanding; it is well kept inside and out.

---

<sup>21</sup> David A. Roozen, *Church, Identity, and Change: Theology and Denominational Structures in Unsettled Times*, ed. David A. Roozen & James Nieman (Grand Rapids, Mich.: Eerdmans Publishing Company, (2005), 519.

<sup>22</sup>City Data.com: Fayetteville, North Carolina ,City Data. Com, <http://www.city-data.com/city/Fayetteville-North-Carolina.html> (accessed June 12, 2012).



**Figure 3. Demographics of the City of Fayetteville, NC**

Because of the realignment of military bases, the community is estimated to grow significantly. Greg Barnes wrote in an article that states, “By 2013, military base realignment will have transformed Cumberland and surrounding counties. An estimated 40,000 new residents could be in Fayetteville by then, about 2,800 of them high-paid soldiers, civilians and defense contractors who will be working out of a new four-star headquarters on Fort Bragg.”<sup>23</sup> The county population has surpassed expected growth, and the people from this influx will look for a place of worship. Others will need to be churched.

The population of the county has experienced significant growth because of the BRAC realignment at Fort Bragg, which is located in Fayetteville. Drew Brooks states, “Population estimates released in 2006 had Cumberland County growing to nearly 400,000 by 2013 as a result of base realignment. The state’s most recent estimates place the county’s population at

<sup>23</sup>Greg Barnes, “Brac: A Vision Emerges For Bragg, Fayetteville,” Discover Fayetteville A guide to living in North Carolina’s Cape Fear Region, <http://discoverfayetteville.com/home.aspx> (accessed June 12, 2012).



slightly more than 325,000.”<sup>24</sup> Despite these apparent advantages, New Covenant attracts few visitors, and most who do visit do not return. The life of New Covenant Church’s survival is evangelizing and attracting new members. If the church does not produce a plan of action to address these issues and attract members, it will continue to stagnate.

### **Significance of the Project**

The reasons for the need for this project are many in relation to the lack of the evangelism mission in the local church. New Covenant Baptist Church has plateaued and experiencing complacency; there is a need for evangelism training and encouraging lifestyle evangelism within the ministry. The lack of growth indicates the need of an evangelism program [see figure 1]. The significance of this project to New Covenant Baptist Church is that growth has not occurred and ministry leaders are in need of an evangelism tool that will serve their needs in the mandate to evangelize.

This problem is not unique to the researcher’s church. However, as part of the community of churches, New Covenant must help provide a solution and share the results. The Pew Research Group reports the increase in the percentage of infrequent unaffiliated churchgoers’ demographics. Figure 4 portrays the statistics of the number of people not attending church. Luis Lugo of the Pew Research states,

Increasingly, Americans describe their religious affiliation in terms that more closely match their level of involvement in churches and other religious organizations. In 2007, 60% of those who said they seldom or never attend religious services nevertheless described themselves as belonging to a particular religious tradition. In 2012, just 50% of

---

<sup>24</sup> Drew Brooks, “BRAC’s Promise of New Development, Jobs Slow to Come to Cape Fear Region,” *Fayetteville Observer*, January 30, 2012. <http://fayobserver.com/articles/2012/01/29/1151310?sac=fo.community/lee> (accessed June 12, 2012).

those who say they seldom or never attend religious services still retain a religious affiliation – a 10-point drop in five years.<sup>25</sup>

Although the project’s principal readers will be church leaders of New Covenant Baptist Church, all church members will be encouraged to read the purpose of the project. By doing so the readers of the purpose may understand need for the project and contribute to this ministry. Through this contribution the researcher prays that those who read the project would gain an understanding of how training can help combat one of the ultimate challenges to the church.

<b>Share of Infrequent Churchgoers Who Describe Themselves as Unaffiliated Has Been Growing</b>				
<i>Among those who attend religious services...</i>				
	<b>Seldom/Never</b>		<b>At least yearly</b>	
	<b>2007</b>	<b>2012</b>	<b>2007</b>	<b>2012</b>
<i>% who say they are...</i>	%	%	%	%
Religiously Unaffiliated	38	49	7	8
Affiliated	60	50	92	91
Don't know	<u>2</u>	<u>1</u>	<u>1</u>	<u>1</u>
	100	100	100	100
<i>Share of total population:</i>	27%	29%	71%	70%
Source: Aggregated data from surveys conducted by the Pew Research Center for the People & the Press, 2007 and 2012.				

**Figure 4. Share of Infrequent Churchgoers who Describe Themselves as Unaffiliated**

Timothy George states that “The greatest threat to the Southern Baptist Church is complacency and amnesia.”<sup>26</sup> The study demonstrates the biblical priority of developing disciples for the task of evangelism. This project could serve as a place to start for ministries that seek to develop their own plan of evangelism as well as bring renewal. This researcher intends to create a healthy church both in quality and quantity. The New Testament describes the church as

<sup>25</sup> Luis Lugo, *The Pew Forum On Religion* (Washington, D.C: The Pew Research Center, 2012), 11, [http://www.pewforum.org/uploadedFiles/Topics/Religious\\_Affiliation/Unaffiliated/NonesOnTheRise-full.pdf](http://www.pewforum.org/uploadedFiles/Topics/Religious_Affiliation/Unaffiliated/NonesOnTheRise-full.pdf) (accessed December 13, 2012).

<sup>26</sup> Timothy George, "Southern Baptist Ghosts," *First Things: A Monthly Journal of Religion and Public Life*, May 1999, 18.

the “Body of Christ.”<sup>27</sup> The church must seek to grow as the human body must grow.

Evangelism means growth; in this understanding, the view taken is that of evangelism as fuel or food that keeps the body growing. Paul wrote, “From whom the whole body joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and up builds itself in love.”<sup>28</sup>

The project was not just focused on an individual part of the body, for it cannot survive without the working of all parts. The lacking of any part affects the body as a whole, so will evangelism affect the quality and condition of every part of the body. The evangelism ministry is not functioning properly as it should in New Covenant and the researcher seeks to address this problem.

### **Delimitations of the Project**

The researcher chose several areas of delimitations that will affect the outcome of the study. These delimitations are set as a means to ensure only the desired information is used and received from the project. These boundaries were set as a means to guard against information that obscures the outcome. The researcher did not deal with the different teaching styles of the instructor only the content presented to ensure the integrity of the training.

The study evaluated everyone that participated in the training, including ministry leaders to identify training that is productive or ineffective from the training treatment of the evangelism program. The researcher’s focus is was on the level of enthusiasm and involvement in the project by the participants who are trained in personal evangelism. The reason for participating in evangelism training is a factor because of the impact it may have on member participation.

---

<sup>27</sup>1 Cor. 12:27.

<sup>28</sup> Eph 4:16 (Revised Standard Version).

Taking this factor into account the researcher included this level of activity in the research. Participation involved but was not limited to participation in training, types of evangelism, frequency of evangelizing, and effectiveness. The performances of members will be used for evaluation in the study.

The researcher examined the issues that prohibit uninterrupted involvement in personal evangelism for purposes of the study. Prohibitors that reduce involvement in witnessing, whether internal or external to the participant will be examined. Consideration was given to the fact that most often personal evangelism does not take place inside the church, so the research will focus on physical places outside the church. The researcher will look for involvement in personal evangelism by the participants in places such as stores, special events, car washes, gyms, and places of daily living.

### **Limitations of the Project**

The researcher identified several areas of limitation that function as means to keep the project focused on the research. The restrictions are designed to guide the project to the focused goal. The researcher cited the following restrictions:

First, the population is limited to those who are members of New Covenant Baptist Church and volunteer to participate. No other individuals or group will be required, asked, or employed to be a part of the project.

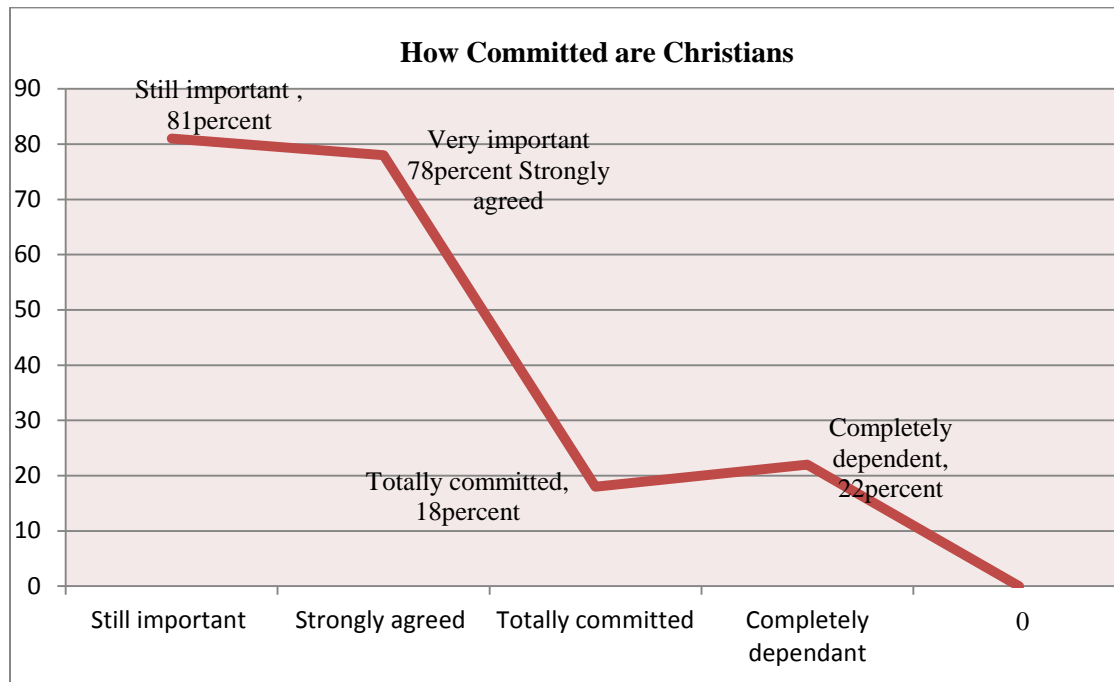
Secondly, participants were not selected by any means other than their willingness to be a part of the project. The researcher did not consider the participant's personal motivation or training prior to conducting the project. By not coercing or insisting that members to participate will ensure an honest assessment of why some become involved and others do not.

Thirdly, there is no set age limit or preferential selection for participants other than membership at New Covenant. Everyone who participated in the project was evaluated. The fact that not everyone participating in this project had the same length of time as members of New Covenant or share the same amount of spiritual maturity did not impact the outcome of the research.

Fourthly, the lack of commitment is an issue that became a hindrance based on the commitment level that the ministry was experiencing by the majority of members. Many attend church; however, only a few are committed to programs that would further their spirituality. The problem of commitment, identified by the researcher, was a major problem plaguing the church. According to a Barna group survey, commitment is still a problem that must be overcome.<sup>29</sup> Figure 4 captures the results of the survey. The survey also explains that the core group (22 percent) is most likely the workhorses of most ministries.

---

<sup>29</sup>About the Research. This update is based on research conducted for the Maximum Faith Project, which took place between 2005 and 2010. The research included a series of national public opinion surveys conducted by Barna Group, built on findings from two decades of national studies conducted prior to that time.



**Figure 5. How Committed are Christians**

Barna’s survey (Figure 5) portrays the statistics of people that make a decision for Christ but stop short of discipleship. Barna Group reports, “On the one hand, four out of five self-identified Christian adults (81 percent) say they have made a personal commitment to Jesus Christ that is *still important* in their life today.”<sup>30</sup> The point is that people are apt to lay claim on salvation but fail to go through the discipleship process. They seem to be saved and satisfied. As the Barna survey stresses that those that claim to be Christians on how committed they are, they respond “strongly agree it is very important”, rather than totally committed where the numbers decline. The survey states that, more than three out of four self-identified Christians (78 percent) strongly agreed that spirituality is *very important* to them. But when it comes to whether those that have made a decision for Christ are totally committed to their spiritual development, the numbers drop dramatically.

<sup>30</sup>Barna Group, “Self-Described Christians Dominate America but Wrestle with Four Aspects of Spiritual Depth,” *Barna Group*, September 13, 2011. <http://www.barna.org/faith-spirituality/524-self-described-christians-dominate-america-but-wrestle-with-four-aspects-of-spiritual-depth> (accessed June 9, 2012).

The data contained in the survey reflects that, less than one out of every five self-identified Christians (18 percent) claims to be *totally committed* to investing in their own spiritual development. But the number rises for those that are ‘completely dependent’. The survey states, “About the same proportion of self-identified Christians (22 percent) claims to be *completely dependent* upon God.”<sup>31</sup> (Italics added) The data in the project is limited to the areas of evaluation that were deemed to be important to the ministry for developing an evangelism ministry.

### **The Importance of the Context**

Evangelism was a major part of Jesus’ ministry, and spreading the gospel mattered to him. The apostle John states, “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”<sup>32</sup> The disciples looked to spread the word of salvation in the early church by preaching and establishing churches through evangelism and going on missionary journeys. The Apostle Peter’s first sermon on the day of Pentecost brought about significant growth. Luke records in Acts, “Then they that gladly received his word and were baptized: and the same day there were added unto them about three thousand souls.”<sup>33</sup>

His next witness of salvation through Jesus produced an even larger harvest for five thousand believed.<sup>34</sup> Souls added to the church continued to increase through the word taught by

---

<sup>31</sup> Ibid.

<sup>32</sup> John 3:16-17.

<sup>33</sup> Acts 2:41.

<sup>34</sup> Acts 4:4.

the disciples. The disciples continued to preach and teach, God continued to give increase in the numbers added to the church.<sup>35</sup> Leaders of the early church recognized that the method of church growth came about by spreading the word, and the results proved it worked. The church culture of today seems to have gotten away from personal evangelism as identified by Ed Stezer,

The Southern Baptist Convention, which is launching a new national campaign to bring unbelievers to Jesus, is up against a major obstacle: motivating its own members to evangelize. But it may be the only effective way to reach people, according to a survey of 15,173 people by LifeWay Research, a Christian research firm. The survey found only two ways most people said they were somewhat or very willing to “receive information” about Jesus: 63percent would hear it in a personal conversation with a family member,” or with a friend or neighbor from the church (56 percent). Baptists like to talk more about evangelism than to actually do it. Personal evangelizing is a great concept that’s hard for people to get motivated to do.<sup>36</sup>

The early church leaders went about their ministry enthusiastically, and they believed that through Jesus’ instruction to them God’s agenda of reconciling humanity back to himself would be realized. The apostle Paul wrote, “to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”<sup>37</sup> The word of reconciliation that the apostles taught is the same word committed unto the church today, reconciliation being the means of growth. Ministry today should reflect the same diligence of the early church leaders’ example of evangelism.

One concern of the project researcher was not allowing it to become a precursor for a secular mega church movement. The mega movement is a concern for church leaders because it often becomes the soul mission of the church, to the exclusion of making disciples and focusing on other church mandates. This misguided effort in some cases has become the overriding factor

---

<sup>35</sup>Acts 2:47; 5:14; 6:7.

<sup>36</sup>Cathy Grossman, “Southern Baptists Urge Their Members to Evangelize More,” *USA Today*, March 26, 2009. [http://www.usatoday.com/news/religion/2009-03-25-baptist-evangelize\\_N.htm?csp=34](http://www.usatoday.com/news/religion/2009-03-25-baptist-evangelize_N.htm?csp=34) (accessed June 11, 2012).

<sup>37</sup>2 Cor 5:19.



of the church. The focus is to “make disciples” and not merely add numbers to the rolls.

Misguided growth could potentially produce a secular cultured church that resembles the culture of today, as well as lead to pride. Thompson views mega churches as entertainment centers that favor large ministries. He writes of the culture,

They favor nondenominational mega churches, institutions that encourage anti-institutional thinking. These churches are entertainment centers more than anything else. They thrive on growth—the bigger, the better—and win converts by providing people with what they want. These congregations boast thousands of members, some even approaching the ten- thousand mark, a sure sign to them of divine blessing.<sup>38</sup>

The essential message of the gospel is salvation through Jesus Christ. This message cannot be compromised. The church must resist lessening the gospel to add numbers and avoid offending unbelievers because of the message. Another point is that evangelism is not an event that stops once a convert accepts Christ but a process to understand Christ working in him or her. Richard Heyduck advocates that the work of the church is discipling converts. For him, evangelism is not an event but the beginning of a process. He writes,

The question may arise: what about prospective converts, the outsiders who are investigating Christianity? Where do they stand? How can they understand doctrine? These people always stand somewhere, inside some community, and it is from this community that they will seek to understand Christian doctrine. For them an understanding will require some relation to the church. From this perspective evangelism is not merely the transfer of information from one mind to another, the work of an individual, but is always the work of the church. The one who is seeking to obey Jesus’ command to make disciples of all nations must live in such a relation with the prospective convert that that person can be close enough to the Christian interpretive community to borrow its resources to discern the work of God in his or her life. This kind of evangelism is clearly process rather than event oriented<sup>39</sup>

The mission to evangelize is important to the health of the church “body” and is essential to leadership if Christians are to follow Christ’s example. To make disciples out of converts makes a healthy functioning church body, an aim this researcher seeks to achieve. Making a commitment to do all that Christ commanded is useless if no one takes on the command to

---

<sup>38</sup> James Thompson, "Christianity without the Cross," *World and I*, May 2004, 235.

<sup>39</sup> Richard Heyduck, *The Recovery of Doctrine in the Contemporary Church: An Essay in Philosophical Ecclesiology* (Waco: Baylor University Press, 2002).

disciple converts. The church's physical strength (disciples) must be constantly replenished and saturated with prayer to keep the Body of Christ functioning. Evangelism must be "powered." Reading the Bible carefully, the reader understands that Christ's life was permeated with prayer. The work cannot be completed without prayer. "No wonder people are not converted and lives are not changed," states Thompson.<sup>40</sup> The power of prayer is the means by which the Holy Spirit works to accomplish the task of evangelism. Prayer is also needed for church growth; Christians need and cannot operate without spiritual power to accomplish God's will. Prayer is and always will be the key to unlock the door that leads to God's grace. Without prayer to guide this awesome task, only human wisdom is left to accomplish this task.

## **Professional Goals**

### **Assist Churches in Evangelism Efforts**

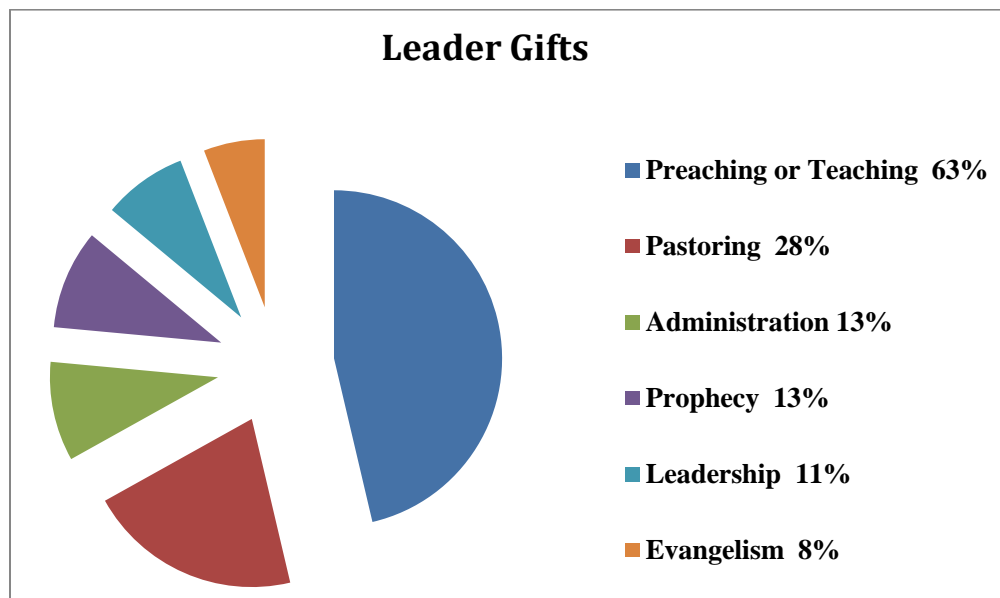
The professional reason for this project comes from the researcher's desire to grow as a leader who is proficient in the theology and practice of evangelism. The researcher seeks to assist other ministries that are struggling with their ability to incorporate evangelism into their ministry. Assisting other ministries through training and workshops is a professional goal for the researcher. Through these training sessions the researcher desires to help other ministries fulfill their evangelism mandate by developing an approach to fulfill the Great Commission.

Some leaders may be afraid to take on the task of evangelism because they may feel inadequate for the task. According to the Barna Research Group, many leaders do not believe they have the gift of evangelism, and only 8 percent claim to have the gift. They state, "Most senior pastors say they have the spiritual gift of preaching or teaching (63 percent). No other gift

---

<sup>40</sup>W. Oscar Thompson with Carolyn Thompson Ritzmann, *Concentric Circles of Concern: Seven Stages For Making Disciples* (Nashville: B&H Books, 1999), 121.

is mentioned by half as many pastors. Other gifts named by significant numbers of pastors included pastoring (28 percent), administration (13 percent), prophecy (13 percent), leadership (11 percent), evangelism (8 percent).<sup>41</sup> The impact is better visualized in Figure 6. The impact of leadership and evangelizing being the least of all gifts leaders believe they possess gives one an understanding of why evangelism is lacking. Michael Duduit writes, “Although it is true that some individuals have a gift for evangelism, it is equally true that all believers are called to be witnesses.”<sup>42</sup>



**Figure 6. Leader Gifts**

God has given the ministry of reconciliation; reconciling humans back to God is evangelism.<sup>43</sup> This mission has somehow become less important, and forgotten is the fact that churches are embassies of the Kingdom of Heaven tasked with the mission of providing knowledge about the kingdom (witnessing) and how to become a citizen. The problem could be

<sup>41</sup> *Barna Group*, Pastors Paid Better, but Attendance Unchanged, March 29, 2001, <http://www.barna.org/barna-update/article/5-barna-update/39-pastors-paid-better-but-attendance-unchanged>.

<sup>42</sup> Michael Duduit, *Handbook of Contemporary Preaching* (Nashville, TN: Broadman Press, 1992), 523.

<sup>43</sup> 2 Cor 5:19.

that many do not see evangelism as a gift and a purpose of the church. According to Terry, making citizens is a major function of a local church- to help people become citizens of heaven. “If the church neglects doing this, it is a poor embassy indeed. Helping people become citizens of God’s Kingdom is the work of evangelism.”<sup>44</sup> The mission of the local church in helping people become citizens of the Kingdom of God must be emphasized if it is going to become a reality in the ministry of any local church.

### Advance Christ’s Mandate for the Church

Accurately defined throughout the project is the fact one of the major missions of the church is evangelism. The researcher seeks to advance the church’s mandate to proclaim the gospel and make disciples. Advancing this mandate is what the researcher seeks to accomplish from the knowledge gained from this project. The example set by the early church was that they “went” from house to house, city-to-city and country to country to proclaim the gospel and make disciples. The apostle Paul states, “And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house”.<sup>45</sup> The researcher’s goal is to share everything as Paul did in Ephesus to ensure that the ministry becomes profitable.

The researcher realizes that over the years, the term witness has become interchangeable with evangelism and, this falls short of the researcher’s goal to teach others to become trainers. To witness may lead one to think of a one-time event, and not a continuous process of “making disciples.” Webber emphasizes,

---

<sup>44</sup>John Mark Terry, *Church Evangelism: Basic Principles, Diverse Models* (Nashville, B&H Academic, 1997), 2.

<sup>45</sup>Acts 20:20.

The task of witness has traditionally been defined as evangelism. This is a word I wish to retain, if we may consider evangelism as all those ways by which Christians witness to the reality of God in Jesus Christ and thereby make known his power and love to the world. Evangelism is the Church's concerns that men be called from darkness into light, that men who do not know the truth about the world discover the secret wisdom of God.<sup>46</sup>

The example set by the early church of going to where the people are, is one key to reaching the lost. Webber uses the word witness in the sense that the evangelizer has personal knowledge through his or her experience. Producing witnesses by proclaiming Jesus Christ to those who do not know the truth that they may uncover the truth of God's grace is one of the church's main responsibilities

### Expanding the View of Evangelizing

The researcher seeks to expand the scope of the definition of evangelism by emphasizing the need for disciple making to reach the unchurched. To sustain growth there must be disciple making. Weeden writes, "All of us who love the Lord are challenged by the Great Commission. We are commanded to go and make disciples, and out of love we go willingly. Yet despite our best intentions and efforts, many of us are frustrated that our churches are not reaching people as effectively as we'd like."<sup>47</sup> Christ said, "Go ye unto all the world and proclaim the gospel".<sup>48</sup> To evangelize goes far beyond proclaiming. It entails going out and making citizens and disciples. From this, disciples must first make effective trainers; the researcher seeks to fill this void. The researcher looks to produce trainers that will remain committed to the mission of evangelism and

---

<sup>46</sup> George W. Webber, *God's Colony in Man's World*] (New York: Abingdon Press, 1960, accessed 3 September 2008), 70

<sup>47</sup> , vol. 15, *The Magnetic Fellowship: Reaching and Keeping People*, ed., The Leadership Library (Carol Stream, IL; Waco, TX: Christianity Today, Inc.; Word Books, 1988), 9.

<sup>48</sup> Mark 16:15.

not let it become another “thing to do” in the church. This is the reason the definition is vitally important. It defines the response to evangelism.

The research takes the example of the early disciples. When they were scattered, they did not stop spreading the gospel but continued to make disciples. This movement did not just happen, they “devised means” to spread the gospel. They carried out Jesus commands, and in turn, the good news was spread abroad. Anon writes,

The early Christians understood their Master’s meaning, and when they were scattered abroad, they carried out the instructions of their risen Lord. This was the interpretation which the Holy Spirit put upon our Savior’s last words; and today whenever He moves mightily in any community, and the Church is conscious of His presence and power as led by Him, Christians begin at once to think of the unevangelized, and devise means for making Christ known unto others. When we grant that it is the duty of the Church to carry the gospel to every creature, we lay a burden of responsibility upon every Christian.<sup>49</sup>

Personal evangelism is not an option for Christians; it is the way God has chosen to reunite the world back to Him. In sharing the gospel through personal evangelism in the culture people now live in calls for skill and meeting people where they are.

### Address the Influence of Postmodernism

The researcher seeks as a goal to prepare evangelizers that are proclaiming the good news to gain an understanding of postmodernism and answer questions that may arise when differences surface while witnessing. Evangelizing in today’s culture may result in many different points of view regarding the understanding of scripture or other issues of postmodernism. Shelley writes, “One characteristic of postmodern thinking is extreme

---

<sup>49</sup> Anon., *World-Wide Evangelization The Urgent Business Of The Church: Addresses Delivered Before The Fourth International Convention Of The Student Volunteer... Toronto, Canada, February 26-March 2, 1902* (New York: Read Books, 2008), 32.

relativism. At universities I visit, the exclusivity of Christ is raised in every forum: “How can you possibly talk about one God or one way when there are so many good options?”<sup>50</sup>

Toleration and postmodern thought has made evangelism difficult for the gospel of Jesus to be proclaimed. Additionally the common thought is that the successes in this life are the greatest pursuits in life. The researcher looked to address postmodernism and culture differences which may arise during evangelizing. The importance of addressing these differences cannot be overstated. These theological and culture differences which arise during sharing the gospel is described by D.A. Carson, he writes,

Philosophical pluralism has generated many approaches in support of one stance: namely, that any notion that a particular ideological or religious claim is intrinsically superior to another is necessarily wrong. The only absolute creed is the creed of pluralism. No religion has the right to pronounce itself right or true, and the others false, or even (in the majority view) relatively inferior.<sup>51</sup>

The consequence of not addressing postmodernism and its differences may hinder personal evangelism efforts. The influence of radical pluralism and inclusiveness leaves the question of salvation only through Jesus Christ doubtful in the unbeliever’s mind. With respect to the stance of radical religious pluralism which holds to all religions as equal Carson states, “Under the direct impact of philosophical pluralism, this stance holds that no religion can advance any legitimate claim to superiority over any other religion.”<sup>52</sup> When people communicate in face-to-face settings the probability of theological differences may present problems, especially when trying to reach people that may be hostile to the stance of Christian exclusiveness.

---

<sup>50</sup> Marshall Shelley, *Growing Your Church Through Evangelism and Outreach*, 19.

<sup>51</sup> Carson, D. A. *The Gagging of God: Christianity Confronts Pluralism*, (Zondervan. Kindle Edition.), 1996. p.19.

<sup>52</sup> *Ibid.*, 26-27.

The issue of inclusiveness posed a greater perplexity if not addressed. Inclusivism holds to a point of view that God has revealed himself and offered salvation in many other religions and this view should be embraced, Carson defines inclusiveness when he writes,

Inclusivism: This stance, while affirming the truth of fundamental Christian claims, nevertheless insists that God has revealed himself, even in saving ways, in other religions. Inclusivists normally contend that God's definitive act of self-disclosure is in Jesus Christ, and that he is in some way central to God's plan of salvation for the human race, but that salvation itself is available in other religions.<sup>53</sup>

If theological differences are inevitable then the importance of addressing doctrinal differences in a timely and accurate way cannot be overstated. How leaders respond to problems will have a direct impact on their integrity and influence to lead people to the truth. In any business or ministry, one function of leadership is theological problem solving. Ken Boa states, "As a leader you will face problems. They can't be avoided . . . The existence of problems is non-negotiable in a fallen world. The only controllable factor in the face of problems is your response."<sup>54</sup> The Apostle Paul gives instruction on how to engage theological differences, he states, "But foolish and unlearned questions avoid, knowing that they do gender strife. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth"<sup>55</sup>

Ongoing religious differences not only have an impact on the organization but also on the trustworthiness of the gospel. Borek, Lovett, and Towns convey this when they point out "the ongoing presence of problems not being addressed tends to erode the credibility of leaders. Jesus ministry was filled with conflict and the early church faced conflict not only from without but

---

<sup>53</sup> Ibid., 27.

<sup>54</sup> Ken Boa, "Leadership Qualities: Problem Solving," Ken Boa's Resource Library, 4 <http://www.kenboa.org/downloads/pdf/ProblemSolving.pdf> (accessed July 9, 2012).

<sup>55</sup> 2 Tim 2:23-25.



also from within.”<sup>56</sup> One of the most important theological conflicts recorded was that of the evangelical mission to the Gentiles. Wright records the issue the apostles faced:

The Council of Jerusalem in Acts 15 addressed two issues—the theological grounds of inclusion, and the practical follow-up to inclusion for those who had professed conversion. The theology was sorted out on the basis of Old Testament scriptures. The ingathering of the Gentiles, far from being a problem in relation to the scriptures, is precisely their fulfillment. (James quotes Amos 9:11-12; he could have quoted at least a dozen other texts of similar import.) The practical problem is sorted out with a wonderfully inclusive pragmatism: “It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God” (Acts 15:19 NIV). Would that this principle operated in all evangelistic and discipleship programs!<sup>57</sup>

Using Jesus’ example of handling theological conflict while evangelizing that arose from spiritual leaders demonstrated the need to reach and receive sinners. Jesus also presented an example of treating sinners with kindness, therefore, making it easier for his subject to turn from sin and to God. The gospel writer, Luke, records how Jesus received a woman who was reaching out for help to overcome her sinful condition by seeking Jesus. Luke writes,

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.<sup>58</sup>

---

<sup>56</sup>John Borek, Danny Lovett and Elmer Towns, *The Good Book On Leadership*, 117.

<sup>57</sup> Christopher J. H Wright, "Implications of Conversion in the Old Testament and the New," *International Bulletin of Missionary Research*, January 2004.

<sup>58</sup> Luke 7:39-47.

We must remember that the main purpose of evangelism is to reach the lost with the gospel. The researcher's philosophy is that, an evangelist starts with personal evangelism. Obviously, the evangelist must have a passion for souls. Pointing to Jesus' example, the fact that cannot be denied is that Jesus exemplified an evangelistic lifestyle. The amount of time he spent spreading the gospel attests to this. There must be personal contact to have personal evangelism, although contact in our social society takes on many different forms. The evangelist must have a passion for souls and must not be afraid to share the gospel. Without a willingness to share with others the gospel about the love and forgiveness that Jesus offers, the evangelist will be ineffective.

### Leadership Development

The researcher looks to use Jesus' methods of building relationships through evangelism by retaining the dignity of people, demonstrating the need to reach the lost, listening to their story, and treating people with respect. Jesus did not ridicule a woman for touching him, but used the principle of dignity displayed in the story of a sinful woman whom the host despised but Jesus respected. Through this encounter, Jesus built credibility, "so failure to demonstrate what He taught would have eroded his credibility."<sup>59</sup>

If the leader's credibility is in question, this may then lead to diminished output by those who are being trained. People are moved by results, and one way of demonstrating leadership ability is through problem solving. Boa sees this as a way the leaders prove

---

<sup>59</sup> Borek, Lovett and Towns, *The Good Book On Leadership*, 116.

themselves. He argues, “One way in which individuals prove their leadership ability is by using their problem-solving skills.”<sup>60</sup>

Responding to issues that arise during evangelism and finding solutions is a leader’s responsibility. Leaders are solely responsible for what goes on in an organization. One of the keys to solving problems is responding timely and using the right methods. The researcher used biblical principles to teach disciples how to solve problems. When spiritual leaders face problems, the best choice is the use spiritual means to solve their problems. Boa states “The greatest example of problem solving in action can be found right in the pages of the Bible.”<sup>61</sup> The Bible contains many examples of leaders who faced various types of problems and overcame them by using biblical methods. The researcher understands that in the culture of the local community the evangelist will not be spared issues, but must show the same biblical resilience in overcoming the problems of today.

## **Ministry Goals**

### **Motivate Members for Evangelism**

The researcher understands that evangelism will not just happen and members must be motivated to be involved in evangelizing. Motivating the congregation to get involved in evangelism may be one of the greatest challenges the project will address. Terry states, “People can and will do what they are motivated to do. People will do what they want to do. How can you lead them to want to work in your church’s outreach ministry?”<sup>62</sup> The researcher sought to consistently keep the congregation informed on why evangelism is important. In addition keep

---

<sup>60</sup> Ken Boa, “Leadership Qualities: Problem Solving (accessed July 9, 2012).

<sup>61</sup> Ibid.

<sup>62</sup> John Mark Terry, *Church Evangelism: Basic Principles, Diverse Models* (Nashville: B&H Academic, 1997), 79.

the congregation informed on the status of the ongoing efforts of the evangelism mission in the church. Through the information process the researcher looks to motivate others to join the effort. The researcher sought to provide information during church news and announcements, church handouts (programs) and the use of the church bulletin board. These mediums will serve as a means to advertise that there is an evangelism ministry.

The researcher sought to solicit the help of ministers as a method to motivate the congregation by improving their understanding of why there is a need for evangelism and discipleship. To accomplish this, the researcher sought to incorporate training that would address why evangelism is important to the life of the local church if it is to survive. Secondly, inculcate that evangelism is the means by which the church fulfills the Great Commission.

### Train Members in Discipleship

The researcher sought to help members grow in the grace of God and become rooted and committed to the faith. Thompson writes, “New Christians need help in establishing a growing love relationship with the Lord. You need to help them become mature believers.”<sup>63</sup> The researcher sought to inspire members to become faithful in their commitment in evangelism by developing and becoming effective disciples. Moyer writes,

Encouraging new believers to grow is not rocket science. It amounts to people being concerned about people and has to do with attitude as much as action. There are three accusations the Thessalonians never could have made of Paul. They never could have said, “He didn’t care what happened to me after I came to Christ,” He never showed me how to grow as a Christian,” or “When I needed him he wasn’t there.” Instead the three thoughts that continually characterized his approach to new believers were, “You’re not just part of God’s family, you’re part of mine,” “Take my hand and let me lead you,” and “I’ll” do

---

<sup>63</sup> W. Oscar Thompson with Carolyn Thompson Ritzmann, *Concentric Circles of Concern: Seven Stages For Making Disciples* (Nashville, Tenn.: B&H Books, 1999), 195.

whatever it takes.” As we think of our own approach to new Christians, we should do well to ask, “Has my attitude and approach been the same as Paul’s?”<sup>64</sup>

From Moyer’s example of how Paul developed new converts, leadership is demonstrated by example; people are more likely to accept what leaders do than to hear what they say. A disciple-making leader has not completed his or her task until the disciple can reproduce into someone else the ability to be a reproducer. This will be accomplished through evangelism training and evaluation.

### Provide Ministry Opportunities

Pastors and leaders encouraged congregants to consider evangelism as one of the most important ministries in the church along with raising expectations for being a responsible Christian and member of the church. Thom Rainer and Sam Rainer state, “Each individual part of a church contributes to the fulfilling of the Great Commission and Commandment . . . Churches should be the one place where a person feels as if he or she is contributing to something greater, that his or her small role is magnified by God for His mission.”<sup>65</sup> This goal can be accomplished by encouraging members to become involved and making evangelism a ministry in which everyone is encouraged to take an active role in fulfilling the mission.

### Equip Members to Reach People for Christ

The researcher trained laypersons and leaders to conduct workshops and practice sessions that will encourage and build confidence in sharing the gospel with others. This intent will fulfill

---

<sup>64</sup> R. Larry Moyer, *Larry Moyer's How-To Book On Personal Evangelism* (Grand Rapids, MI.: Kregel Publications, 1998), 100.

<sup>65</sup> Thom S. Rainer and Sam S. Rainer III, *Essential Church?: Reclaiming a Generation of Dropouts* (Nashville: B&H Books, 2008), 116.

the ultimate goal of the project, which is making disciples equipped to reach the community.

Coleman effectively writes,

Pastors were overseers and shepherds of the flock (Acts 20:28) an office closely associated, if not identical to, that of teacher (e.g. 11:26; 13:1): These persons were in a unique position to equip the church for the work of ministry that they shared together (Eph 4:11,12). It was not their place to do all the labor themselves, but rather to train the people for the task committed by Christ to His whole body.<sup>66</sup>

The researcher sought to equip the church body through training and building confidence to become fully equipped for the challenges that may be faced. This process was partly accomplished through rehearsals, presentations in a setting as close to the actual evangelistic call as possible. Hull writes “Christ calls for men and women who not only reproduce, but then teach others how to reproduce. When those converts become practicing disciples, winning and teaching others, then multiplication is set into motion.”<sup>67</sup> The mission to convert is important to the Great Commission but even greater is the command to make disciples that will carry on the command of making disciples.

### Reaching the Unchurched

The researcher sought to reach the unchurched as well as the unsaved. The unchurched are not technically included in evangelistic efforts, but the researcher sought to reach this group as well. Overlooking this group would be an error in light of what Jesus said in the gospel of Luke, “What man of you, having an hundred sheep, if he loses one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?”<sup>68</sup> Many reasons exist why people have become dissatisfied with the current state of the ‘church’ and

---

<sup>66</sup> Robert E. Coleman, *The Master Plan of Discipleship* (Old Tappan, N.J.: Fleming H Revell Co, 1987), 80.

<sup>67</sup> Bill Hull, *The Disciple-Making Pastor: Leading Others On the Journey of Faith*, 248.

<sup>68</sup> Luke 15:4.

decided to either opt out or just not participate at all. The researcher believes that those that were once church-ed still have a heart for God and can be returned to fellowship in the local church. The importance of assembling together in fellowship is one of the mandates of the church.

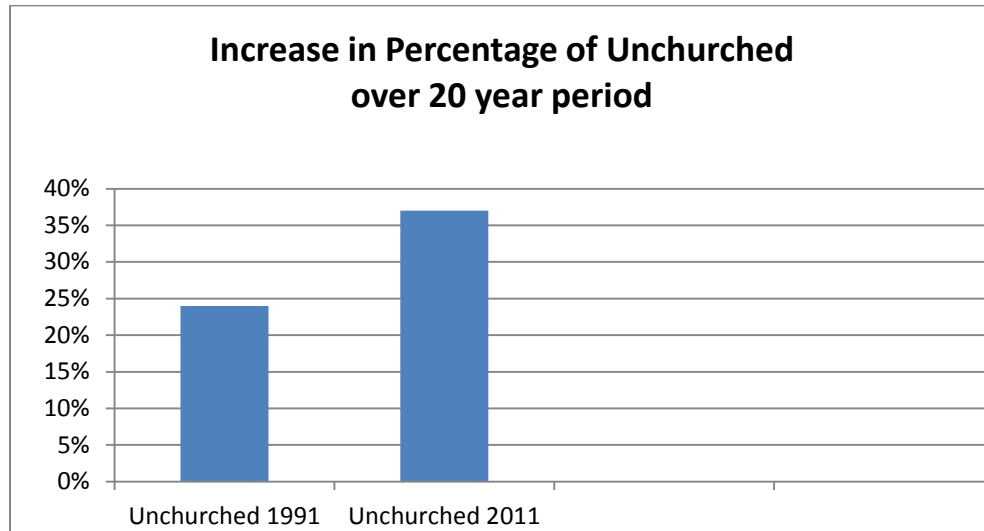
This group may have a personal relationship with Jesus, but this relationship needs to be cultivated corporately. The main goal is to restore, encourage, and rally this group to win souls for the kingdom. This project seeks to reach this particular segment. The researcher will encourage members to look for this group in their outreach efforts. In addition, one of the largest populations that do not attend church are the once church-ed adults. This group will be a priority group due to their increasing numbers. According to Barna Research,

The most prolific change in religious behavior among those measured has been the increase in the percentage of adults categorized as unchurched. The Barna Group definition includes all adults who have not attended any religious events at a church, other than special ceremonies such as a wedding or funeral, during the prior six month period. In 1991, just one-quarter of adults (24percent) were unchurched. That figure has ballooned by more than 50percent, to 37percent today.<sup>69</sup>

The chart in Figure 7 depicts the behavior of those measured in Barna's research. If the current trend continues the number may triple within the next ten years due to immigrations and the increase in the population of those entering the researched group.

---

<sup>69</sup> George Barna, "Millions of Unchurched Adults Are Christians Hurt by Churches but Can Be Healed of the Pain," *Barna Group*, April 11, 2010, <http://www.barna.org/faith-spirituality/504-barna-examines-trends-in-14-religious-factors-over-20-years-1991-to-2011>(accessed June 11, 2012).



**Figure 7. Increase in Percentage of Unchurched**

Gleaning from the information presented in the research, a growing need exists for reaching the unchurched. The unchurched are not only a large segment of society that does not live a life committed to Christ but have never had a Christian experience. Many that are unchurched are unchurched because of experiences they have had in the church. According to Barna,

Based on past studies of those who avoid Christian churches, one of the driving forces behind such behavior is the painful experiences endured within the local church context. In fact, one Barna study among unchurched adults shows that nearly four out of every ten non-churchgoing Americans (37percent) said they avoid churches because of negative past experiences in churches or with church people.<sup>70</sup>

The challenge for the church is how to reach this group of people who were once churchd. These are soldiers out of the fight. The church must seek to mend the feelings of this group that may have experienced harmful situations. This may prove to be a very difficult task based on the differences between the church and secular society. If these negative feelings are because of unbiblical shifts in secular society that culture has produced such as homosexuality and same sex marriage, the Christians must never compromise the truth of the gospel. When

---

<sup>70</sup> Ibid.



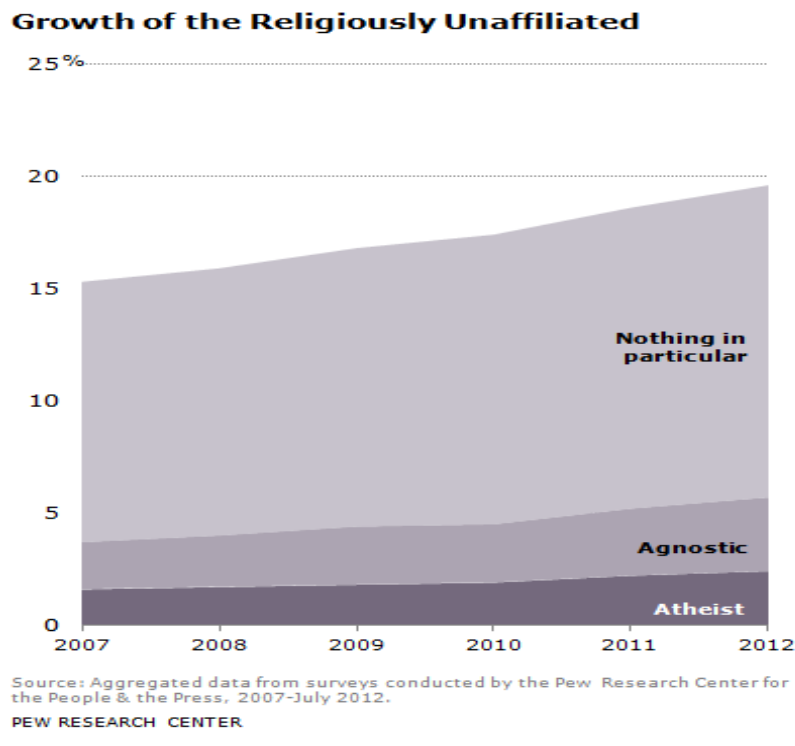
sharing the gospel, there must be a willingness to disagree with the values of the world solely on the basis of the word of God and not personal bias. The skill of the evangelist is displaying the love of Jesus in witnessing. Evangelism calls for the church to enter people's environments of social and cultural perception, seeking to understand their misunderstandings of the Christian lifestyle and provide them with answers. This must be done without compromise.

Those with different values are a critical group to address because of the increase in the number of unchurched each year. Over the last five years there has been a significant rise of this group. The Pew Research Forum On Religion reports that the increases in the number of Americans who do not profess or identify with any religion have increased over the last five years at a rapid pace. The survey reports that, "One-fifth of the U.S. public – and a third of adults under 30 – are religiously unaffiliated today, the highest percentages ever in Pew Research Center polling. In the last five years alone, the unaffiliated have increased from just over 15% to fewer than 20% of all U.S. adults" (Figure 8).

According to the Pew Forum, the unaffiliated ranks have swollen to more than 13 million self-confessed atheists and agnostics (nearly 6% of the U.S. public), and nearly 33 million people who declare that they have no specific affiliation (nearly 14%).<sup>71</sup> This large and continuous growing group of Americans will double in twenty-five years or less if the current trend continues. This trend must be curbed by teaching the importance of salvation in their lives.

---

<sup>71</sup> Luis Lugo, *The Pew Forum On Religion* (Washington, D.C: The Pew Research Center, 2012), 9, [http://www.pewforum.org/uploadedFiles/Topics/Religious\\_Affiliation/Unaffiliated/NonesOnTheRise-full.pdf](http://www.pewforum.org/uploadedFiles/Topics/Religious_Affiliation/Unaffiliated/NonesOnTheRise-full.pdf) (accessed December 13, 2012).



**Figure 8. Growth of the Religiously Unaffiliated**

The task of reaching the unchurched must be followed by first gaining an understanding of where unchurched people are located. Fuller gives an understanding of the beliefs of the unchurched when he describes three groups of unchurched people. He writes,

We must begin by recognizing that the unchurched aren't all alike. Some aren't religious at all. About one in every seven Americans is completely indifferent to religion. We often call these people secular humanists because they reject supernatural understandings of the world and instead rely solely on reason and common sense.<sup>72</sup>

This group may be the hardest to reach because of their reliance on reason and common sense, but the work is worth the effort. Fuller describes a second group that is made up of two different schools of thought. They are those that belong to a church but rarely attend and those that often attend and choose not to join. He writes,

---

<sup>72</sup>Robert C. Fuller, *Spiritual, but Not Religious: Understanding Unchurched America* (New York: Oxford University Press, 2001), 2.

“A second group of unchurched Americans consists of those whose relationships with organized religion are ambiguous. This group would include both those who belong to a church but rarely attend and those who often attend church but choose not to join. About 10 percent of the population attend church more than six times per year but are not members of any church. Some of them may refrain from joining a religious organization even though they believe in its basic teachings.”<sup>73</sup>

The third group identified by Fuller represents a group of the unchurched that seeks to grow spiritually outside of the confines of any form of organized religion. Fuller again writes,

“There is a third group of unchurched people. Up to 21 percent of all Americans are unaffiliated with a church, but should nonetheless be considered religious in some broad sense of the term. The largest group of the unchurched, then, is concerned with spiritual issues but choose to pursue them outside the context of a formal religious organization. These Americans can be described as “spiritual, but not religious.” To be sure, those in this category are not uniformly interested in personal spirituality . . . These seekers, although unchurched, are much more concerned with spiritual development than the vast majority of churchgoers. They view their lives as spiritual journeys, hoping to make new discoveries and gain new insights on an almost daily basis. Religion isn’t a fixed thing for them.”<sup>74</sup>

Contrary to what Fuller states as reasons why this group is difficult to reach is that very few people are asking them to attend church. The researcher believes that if the trained group intentionally targets any of these groups, the effort may bear fruit. Thom Rainer writes,

Ninety-six percent of the unchurched are at least somewhat likely to attend church if they are invited. Perhaps we need to pause on this response. Perhaps we need to restate it. *More than nine out of 10 of the unchurched said they would come to church if they were invited.* If you glean anything from this article, please remember this point. We estimate that 160 million people in the United States are unchurched if we define unchurched as attending church two or less times in a year. If our research is close to accurate, the implications are staggering. More than 153 million people would start attending church if they were invited!<sup>75</sup>

The researcher’s goal of increasing the membership through reaching out and discipling those who are already converted but not active are of vital importance. Hull states, “The

---

<sup>73</sup> Ibid. 3.

<sup>74</sup> Ibid.4.

<sup>75</sup> Thom Rainer, “Survey Finds Many Unchurched Would Come to Church If Invited,” *Church Central Leadership Community* (March 11, 2003):, <http://www.churchcentral.com/article/651/Survey-finds-many-unchurched-would-come-to-church-if-invited> (accessed July 28, 2012).

discipling process seeks to deliver people, develop them, and deploy them into the harvest field. Making disciples is the only way to develop healthy Christians who reproduce themselves in their own area.”<sup>76</sup> Another ministry goal is returning to teaching the basics of the faith, which would in turn build disciples and equip members with the information needed when witnessing. In addition, teaching would build confidence in their efforts to bring others into the kingdom.

The researcher saw the need for building confidence to invite the unchurched back to church. Rainer writes that is one of the problems in evangelizing. According to him, only 21 percent of active churchgoers invite *anyone* to church in the course of a year. But only 2 percent of the church members invited an unchurched person to church. Perhaps the evangelistic apathy so evident in many of our churches can be explained by a simple laziness on the part of church members in inviting others to church.<sup>77</sup> In addition, building member confidence in sharing personal testimonies of the faith by encouraging people they know within their area of influence may aid in bringing others into the church. The researcher sought to encourage congregants to use academic books, programs, annual publications, periodicals, and monthly magazines to assist in personal evangelism.

## Conclusion

The purpose of this project was to develop a training plan to answer the evangelism issues in New Covenant Baptist Church and assist other ministries that may be experiencing the same or similar problems of helping people to mature in Christ. The project’s researcher sought to dispel the thought that it is difficult for a church to grow through personal evangelism. This

---

<sup>76</sup> Bill Hull, *The Disciple-Making Church: Leading a Body of Believers On the Journey of Faith*, Updated ed. (Grand Rapids: Baker Books, 2010), 20.

<sup>77</sup> Thom Rainer, “Survey Finds Many Unchurched Would Come to Church If Invited”.

project investigated the ability for New Covenant Baptist Church to grow through training and making disciples to fulfill the Great Commission of Jesus Christ. Despite the idea of some who believe evangelism is difficult and few possess the gift of evangelism or those that have it do not use it, the mission of Christ must still be fulfilled.

Christians without evangelism training think personal evangelism is embarrassing because of the complication created by distrust caused by the increasing failure of popular religious figures. Secondly from a number of people who have experienced churches with a bad reputation, so there may be Christians that are critical of the evangelist approach to witnessing. In addition, personal evangelism calls for leading an unbeliever to repentance then nurturing that makes the person a disciple of Jesus Christ. Some think the process itself is the cause of slow church growth. This project covered relevant areas that dealt with these issues and others that contribute to the overall design and goals of the study. Through this effort disciples can reach the multitudes for Christ.

The researcher sought to present members an opportunity to learn how to reach people with the gospel of Jesus. Evangelistic training events was coordinated, advertised, and deliberately implemented in a way that drew participants to them. Darrell Robinson states, “Evangelistic events help to create a God consciousness in the community.”<sup>78</sup> The researcher sought to rejuvenate the evangelism mission of the church by presenting opportunities and reaching out to others in the community to participate in training events.

---

<sup>78</sup> Darrell W. Robinson, *Synergistic Evangelism* (Bloomington: CrossBooks, 2009), 58.

## CHAPTER II

### LITERATURE REVIEW

The literature sources reviewed for this project are based on a combination of theological, theoretical, and biblical references. The types of sources used in the project are peer-reviewed professional and theological Christian journals articles, dissertations, web sites, books written by respected leading authorities on the subject of evangelism, and biblical references that mandate the command to evangelize. Some sources used have proven effective over time and others are new and based on today's culture. According to Bill Hull, "The church should take advantage of advertising, the social sciences, and modern technology, when these methods and techniques assist the cause of Christ. The use of demographics, psychographics, telemarketing, and specialized marketing is fine."<sup>79</sup>

The many methods available today were not available during Jesus' time, but they are not to be ignored as methods when used in a Christian manner. To reach as many people as possible there may be a need to use various methods to reach people of different styles and traditions. The apostle Paul states, "I am made all things to all men, that I might by all means save some."<sup>80</sup> With this in mind, the selection of literature is based in part on those considerations; attempting to reach all people. In addition, to meet the needs of this project the researcher searched out and implemented a training plan for evangelism.

To accomplish this objective, many biblical methods were consulted and used; however, the main source was the word of God. Rick Richardson comments, "Most leaders of ministries that have developed excellent soul-awaking events get a lot of criticism for it . . . But the

---

<sup>79</sup> Bill Hull, *The Disciple-Making Pastor: Leading Others On the Journey of Faith*, 52.

<sup>80</sup> 1 Cor 9:22.

medium can become the message, and image can lead to pretense and manipulation . . . but we have Jesus as our example of proper balance. He profoundly understood his culture.”<sup>81</sup> As understood by Richardson, Christ is the model and the foundation for evangelism within this culture that now exists and those to come, must rest on this fact and the scriptures.

## **Biblical Foundations**

### **Jesus’ Call to Evangelism**

The Gospel of Mark records the first occurrence of evangelism when Jesus saw two fishermen. Mark writes, “Now as he walked by the Sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.”<sup>82</sup> In the beginning of his ministry, Jesus’ focus was to make disciples that would go out, evangelize, and make more disciples. Terry writes, “Simon and Andrew made their living catching fish and bringing them to market. Jesus called them to the task of catching persons and bringing them into the kingdom of God.”<sup>83</sup> Jesus commissioned the disciples that he would send forth. Luke’s gospel records, “And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.”<sup>84</sup> The purpose of commissioning the disciples was to certify that they were called to go out and make disciples.

---

<sup>81</sup> Rick Richardson, *Evangelism Outside the Box: New Ways to Help People Experience the Good News* (Downers Grove: IVP Books, 2000), 85.

<sup>82</sup> Mark 1:16-17.

<sup>83</sup> John Mark Terry, *Church Evangelism: Basic Principles, Diverse Models* (Nashville, B&H Academic, 1997), 8.

<sup>84</sup> The twelve disciples chosen by the Lord for special training were so called apostles, Luke 6:13; 9:10.

## Jesus Trains His Disciples

The need for effectively training disciples to go out and evangelize is of the upmost importance if the church is going to fulfill its mission. Terry states concerning some churches, they have forgotten their basic purpose — to make disciples locally and globally.”<sup>85</sup> The need for training as Jesus proclaimed to his disciples, “I will make you to become fishers of men” and the need for “making disciples” still exists before disciples are sent out.

The task for the church is to train. Jesus never failed to teach his disciples their responsibilities at the beginning of their relationship. Hull explains the disciple making process, “The discipling process seeks to deliver people, develop them, and deploy them into the harvest fields. Making disciples is the only way to develop healthy Christians who reproduce themselves in their home area.”<sup>86</sup>

During training, Jesus also modeled evangelism by going to where the people were. Luke records, “And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him.”<sup>87</sup> Luke thought it was important to write that Jesus went from town to town to preach the gospel. Fitzmyer writes, “For Luke it is important that Jesus be seen again preaching the kingdom ‘from town to village’ and that the Twelve and the women are associated with him in this ministry.”<sup>88</sup> Jesus not only taught in cities and villages but also in synagogues. Luke further states, “And it came to pass, that on one of those days, as he taught the people in the temple, and preached the

---

<sup>85</sup> John Mark Terry, *Church Evangelism*, 57.

<sup>86</sup> Bill Hull, *The Disciple-Making Church: Leading a Body of Believers On the Journey of Faith*, Updated ed. (Grand Rapids: Baker Books, 2010), 20.

<sup>87</sup> Luke 8:1.

<sup>88</sup> Joseph A. Fitzmyer, *The Gospel According to Luke: Introduction, Translation, and Notes*, vol. 28) of *The Anchor Bible* (Garden City: Doubleday & Co., 1982), 696.



gospel, the chief priests and the scribes came upon him with the elders.”<sup>89</sup> John records “When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples) He left Judaea, and departed again into Galilee.”<sup>90</sup> Jesus not only made disciples but trained them to include how to baptize converts.

### Jesus Commissions Disciples for Service

When Jesus named the disciples apostles, they were no longer learners but were now ready to be sent out. The mission of the individual and church is to evangelize; everything else is secondary to this command. Jesus states his mission and explains it to his disciples, John writes,

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.<sup>91</sup>

Jesus explains the urgency of evangelism, they were chosen for this ministry. The disciples were ordained to go out and reap the harvest (fruit) Jesus spoke about. They were not to wait but to be intentional in the fact that the time to evangelize was already here. The need for training and commissioning disciples to evangelize is not later but now.

### Jesus Dispatches Disciples for Service

Jesus commands his disciples in the Great Commission “Go therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the

---

<sup>89</sup> Luke 20:1.

<sup>90</sup> John 4:1-3.

<sup>91</sup> John 15:15-16.

Holy Spirit.”<sup>92</sup> To be effective in carrying out this command to evangelize the disciple must be deliberate about reaching the lost. Coleman writes, “The Great Commission is not a special calling or a gift of the Spirit; it is a command—an obligation incumbent upon the whole community of faith. There are no exceptions. Bank presidents and automobile mechanics, physicians and schoolteachers, theologians and homemakers—everyone who is a believer in Christ has a part in His work (John 14:12).”<sup>93</sup> Thom Rainer and Sam Rainer state, “Regardless of perspectives, two realities are clear. First, evangelism is not an option for Christians or for churches. Second, every church we have studied that is effectively reaching and retaining young adults is highly intentional about evangelism. No exceptions. Period.”<sup>94</sup> Evangelism is for everyone who accepts the call of God.

### Jesus’s Model of Personal Evangelism

Jesus also modeled personal evangelism, demonstrating that he was not ashamed to share the gospel when he was not in the company of his disciples. John Stott writes, “Evangelism can of course take on a different a form . . . personal evangelism has had impeccable precedents. It is still our duty, when the opportunity is given and in a spirit of humility, to share Christ with those of our relatives, friends, neighbors, and colleagues who do not yet know him.”<sup>95</sup> The ministry of spreading the gospel is the duty of all disciples of Christ. Catherine Gonzales states:

The task of being a witness is the evangelistic task. It is basic to our identity as the people of God. In regard to this text from Isaiah, John Calvin wrote: “No man ought to be accounted a believer, who conceals the knowledge of God within his own heart, and

---

<sup>92</sup> Matt 28:19, New King James Version.

<sup>93</sup> Robert E. Coleman, *The Master Plan of Discipleship* (Old Tappan: Fleming H Revell Co, 1987), 10.

<sup>94</sup> Thom S. Rainer and Sam S. Rainer III, *Essential Church?: Reclaiming a Generation of Dropouts* (Nashville: B&H Books, 2008), 222.

<sup>95</sup> John Stott, *The Living Church: Convictions of a Lifelong Pastor* (Downers Grove: IVP Books, 2007), 48.

never makes an open confession of the truth” (Commentary on Isaiah, III, 330). Part of our contemporary difficulty with evangelism may be seen in this quotation from Calvin: Open confession of the truth sounds very much like the confession of faith that is expected of believers<sup>96</sup>

An illustration of modeling personal evangelism in the absence of his disciples is found in the Gospel of John during Jesus visit to Samaria. During his visit he seized an opportunity to present the gospel to a woman with a questionable lifestyle. Jesus presented the gospel using the evangelism setting as a means to make his argument regarding who He was and what He had to offer her. The gospel writer John writes,

And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob’s well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.<sup>97</sup>

Jesus’ approach to personal evangelism is to first identify the life giver, then offer God’s gift. According to Brown, “clearly the living water is not Jesus himself but something spiritual itself but something spiritual that he offers to believer who can recognize God’s gift.”<sup>98</sup> John records this in his discourse that Jesus is the gift that leads to eternal life. John further records:

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that

---

<sup>96</sup> Catherine Gunsalus Gonzalez, "Between Text and Sermon: Isaiah 438-15," *Interpretation* 48, no. 2(1994).

<sup>97</sup> John 4:4-10.

<sup>98</sup> Raymond E. Brown, *The Gospel According to John I-XII* (Anchor Bible Series (Garden City: Anchor Bible, 1966, Vol 29), 178.

I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:<sup>99</sup>

This woman's misunderstanding teaches a lesson. Sometimes the message of the gospel may be misunderstood by the receiver. When this happens in Jesus' model he clarifies the message. Brown states concerning the woman in this discourse, "the woman misunderstands the water on a material, earthly level; hence she misunderstands Jesus as less than Jacob. Jesus clarifies that he is speaking of the heavenly water of eternal life."<sup>100</sup> The conversation moves to what the woman knows of salvation. This allows Jesus to offer this gift. John further records,

The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he. And upon this came his disciples, and marveled that he talked with the woman: yet no man said, What seeketh thou? Or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?<sup>101</sup>

The results of Jesus' encounter with the woman at the well resulted in her asking for the gift of salvation, the living water, the everlasting life Christ had to offer. In addition, the effectiveness of his encounter also resulted in her going back to the city and evangelizing. John writes how this woman's evangelism affected the people of the city when he records:

---

<sup>99</sup> John 4:11-17.

<sup>100</sup> Raymond E. Brown, *The Gospel According to John I-XII (Anchor Bible Series)*, 177.

<sup>101</sup> John 4:19-29.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. Now after two days he departed thence, and went into Galilee.<sup>102</sup>

Jesus demonstrated how the gospel spreads by means of evangelism as demonstrated in John's discourse. From this exchange, the gospel spreads outside the local area to those of another culture through the witness of those who hear the Word and were willing to share it. John records Jesus' prayer for his disciples as he prepares to send them out on their own, "As thou hast sent me into the world, even so have I also sent them into the world...Neither pray I for these alone, but for them also which shall believe on me through their word"<sup>103</sup> Bearing witness of Christ is the ultimate duty of the disciple and the means in which the gospel is spread and the chief means by which the church grows. Fish explains:

It all comes back to his disciples. They were vanguard of his enveloping movement. "Through their word" he expected others to believe in him (John 17:20), and these in turn to pass the word along to others, until the world might know who he was and what he came to do (John 17:21,23). This was the way his church was to win — through the dedicated lives of those who knew the Savior so well the Spirit and method constrained them to tell others.<sup>104</sup>

In the Great Commission, Jesus sends his disciples out to do all the things he commanded them. Matthew writes, And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of

---

<sup>102</sup> John 4:39-43.

<sup>103</sup> John 17:18-20.

<sup>104</sup> Robert E. Coleman, *The Master Plan of Evangelism*, 30th anniversary ed. (Grand Rapids, Mich.: Revell, 1993), 99.

the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.”<sup>105</sup>

The command to go out signifies that the disciples were now ready to put their training to use.

They were thoroughly trained for the work for which they were now sent out to do. Evangelism is one of the functions the church is called to do, “go therefore.” Evangelism is the life blood of the church. According to Abraham, “First, continuing to think of evangelism in terms of mere proclamation fosters the practice of disconnecting evangelism from the life of the local church. It nurtures the illusion that evangelism can be done by the religious entrepreneur who can simply take to the road and engage in this crucial ministry without accountability to the body of Christ.”<sup>106</sup> The mandate for the New Testament church to evangelize is clear and indispensable, and vital to the church according to Christ instructions to his disciples. According to Reid:

Evangelism is essential to the church because the church will cease to exist without evangelism. Further, God’s plan to reach the world is through local congregations. The New Testament word for “church” is *ekklesia*. In the Greek world, it usually described an assembly of people. This word occurs 115 times in the New Testament. It refers to a local congregation 95 times; the other references are to the general church. The church is a congregation of baptized believers who join together to honor God and to fulfill his mission in the world.<sup>107</sup>

The ministry of evangelism is essential to the church’s survival. Therefore, the sending out of the apostles was essential to the work Christ started for the good news to reach everyone.

The Apostle Paul writes,

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom

---

<sup>105</sup> Matt 28:18-20 Revised Standard Version.

<sup>106</sup> William J. Abraham, "A Theology of Evangelism," *Interpretation* 48, no. 2 (1994).

<sup>107</sup> Alvin Reid, *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional* (Nashville, Tenn.: B&H Books, 2009, 288.

they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? So then faith cometh by hearing, and hearing by the word of God.<sup>108</sup>

Therefore, according to Paul the word of God must be proclaimed for a person to call on Jesus, Additionally someone must be sent. They cannot believe if they have not heard the word. Paul makes a case for broadcasting the message of salvation. Robert Wall states,

For people “to call on the name of the Lord”, as Paul says they must, they must have faith; but this is impossible unless they hear of the Messiah so that they can believe in him. For this, in turn, they need someone to announce him to them; and for that, the announcers need to be “sent” (apostle). So far, the argument is simple: if people are to be saved under this New Covenant, what has to happen is for God to “send,” to commission as “apostle,” people to take the message to them.”<sup>109</sup>

### Apostles Model Jesus’ Example

The disciples were faithful to Jesus’ command to spread the gospel despite opposition. Luke writes, “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”<sup>110</sup> The spreading of God’s word for the disciple is not a choice of to do or not to do, but to obey Jesus’ command. Converts must be disciplined , commissioned, and sent to spread the gospel. Wall writes, “Whether in the Temple or in the households (see Acts 2:46) the apostles continue to live within their prophetic vocation to teach and proclaim Jesus as the Messiah (Acts 5:42).”<sup>111</sup> The work of the disciple is to proclaim the good news wherever the opportunity presents itself.

---

<sup>108</sup> Rom. 10:13-15,17.

<sup>109</sup> Robert W. Wall, J. Paul Sampley, and N. T. Wright, *The New Interpreter's Bible: Acts - First Corinthians (Volume 10)* (Grand Rapid Abingdon Press, 2002),667.

<sup>110</sup> Acts 5:42.

<sup>111</sup> Robert W. Wall, J. Paul Sampley, and N. T. Wright, *The New Interpreter's Bible:(Volume 10)*), 108.

Larry Moyer stresses the point that contact must be made with those that have not accepted Christ and are still yet sinners. Moyer writes, “no one would dispute the fact that Jesus Christ had an evangelistic lifestyle. The amount of time he spent with sinners attests to this. He was even known as their friend (Matt.11:19). We cannot have personal evangelism without personal contact.”<sup>112</sup> Robert Coleman stresses the importance of reaching people where they are. He writes, “In this area of personally sharing their faith, leaders of the church set a good example. Peter and John were quick to make the physical need of a handicapped man an occasion to speak of Jesus (3:1-16). Later they are seen dealing forthrightly with Simon of Samaria (8:26-40).”<sup>113</sup> On one occasion recorded in the book of Acts, Paul shares his faith with a woman named Lydia and through this encounter the good news reaches her entire household. Luke records in the book of Acts,

And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household.<sup>114</sup>

In following, Jesus’ command to proclaim the gospel to “all nations” the apostles deliberately set out to fulfill this command. They understood that everything rested on their witness to reach out to all people. Green writes:

The wide variety of those who respond to the preaching of the gospel by the apostolic Church in Acts is parallel to the equally wide variety of those who respond to the preaching of the kingdom by Jesus in the gospel. Both are the fruit of Luke’s deep concern that all men should come to share in the salvation of Christ.<sup>115</sup>

---

<sup>112</sup> R. Larry Moyer, *Larry Moyer's How-To Book On Personal Evangelism* (Grand Rapids, MI.: Kregel Publications, 1998), 15.

<sup>113</sup> Robert E. Coleman, *The Master Plan of Evangelism*, 89.

<sup>114</sup> Acts 16:13-15.

<sup>115</sup> Michael Green, *Evangelism in the Early Church*, Revised ed.(Grand Rapids, MI: W.B. Eerdmans, 2004), 350.



The results of the apostles reaching out to all people produced many who responded to the message of the gospel. This example proves valuable to the project in that evangelism should reach out to everyone.

## **Theological Foundations**

### **Mandate for Evangelism**

Undoubtedly, the New Testament establishes a clear mandate for evangelism and evangelism training as a means to reach the lost. As recorded in the book of Acts, “And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and the dead. To him give all the prophets’ witness that through his name whosoever believeth in him shall receive the remission of sins.”<sup>116</sup> In keeping with the purpose of this project creating and implementing a plan for evangelistic spreading of the gospel, the selection of resources was based on this purpose.

The Apostle Paul writes that he (Jesus) gave some evangelists for the perfecting of the saints.<sup>117</sup> Perfecting is the means to help make proficient, skilled, or talented saints. Therefore, if possible, the teacher should have a love for evangelism and adoration for it. The person should have the ability to inspire others by his or her passion and example. If the trainer is not a gifted person, the training may not be effective. The pastor with the gift of teaching may train the layperson that is gifted in evangelism. The gifts are for building up the kingdom in the way God has equipped the church for evangelism.

---

<sup>116</sup> Acts 10:42-43.

<sup>117</sup> Ephesians 4:11.

Evangelism is a method that is best proclaimed verbally through personal testimony. J.D. Payne writes, “What we see here is that God has ordained the means by which his good news is to spread: through the mouths of his people. If no one shares the gospel, no one will come to faith in Jesus.”<sup>118</sup> If people are to come to the faith then God’s method of reproducing disciples is the preferred method to spread the gospel.

Christ’s example teaches that he taught his disciples to become fishers of men. This alone indicates that it requires skill to catch fish; likewise, it takes skill to become an effective evangelist. According to Hull, “If we intend to reach those around us, we must follow his example. He trained leaders to train leaders and laypeople. He also trained them on the job, he showed what to do, and then he let them do it.”<sup>119</sup> Jesus modeled evangelism to his disciples and taught them to do likewise. The apostles followed his teachings and reproduced disciples, and the witness of their efforts from them that opposed them was, “These that have turned the world upside down.”<sup>120</sup> Through obedience to the directive of Jesus the world was upside down by means of training and deploying disciples to share the good news of Jesus Christ.

### Educational Mandate for Evangelism

Educating the congregation regarding the importance of the mandate to spread the gospel and for every member to be involved in evangelism is vital. Jesus Christ has instructed the church as well as each individual to “go into all the world and preach the gospel to every creature.” This is the highest calling and ultimate responsibility of the born again believer. The objective of education is to help people acknowledge to others Jesus’ gift of salvation through

---

<sup>118</sup> J. D. Payne, *Evangelism: a Biblical Response to Today's Questions* (Colorado Springs, CO.: Biblica Publishing, 2011), 40.

<sup>119</sup> Bill Hull, *Jesus Christ, Disciplemaker*, New ed. (Grand Rapids, Mich.: Baker Books, 2004), 22.

<sup>120</sup> Acts 17:6.

his saving grace. The church should educate disciples to be bold yet humble witnesses, being the salt of the earth and taking evangelism seriously in the local church.

As recorded in the book of Acts, Christians in the early church were persecuted, yet the hearers continued to evangelize “And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. Therefore, they that were scattered abroad went everywhere preaching the word (Acts 8:1, 4).<sup>121</sup> Regardless of the challenge, the Word continued to spread as followers fled for safety. Despite persecutions, they shared their faith and the way of salvation throughout the region.

Through the education process the point is conveyed to the church that a high price has been paid and continues to be paid for the sharing of the gospel and thus adds to the urgency and importance of spreading the message. Teaching congregations that although there have been generations of witnessing, the Word must continue to go forth for this is the means by which the gospel is spread. It cannot be stated too often that education is vital to the ministry of evangelism. One point of this study is that through the educational process the way to salvation can continue to be proclaimed through those trained.

Another function of the educational process of the church is to present the concept that disciples are to be used of God to point others to Christ and that there is no other way of salvation. The need to answer the question of why disciples must go and share the gospel is answered in the process. Coleman states, “When it comes down to taking action, the multitudes

---

<sup>121</sup>That the success of the enemy was turned into his deadliest failure. "They that were scattered" (ver. 4), did not go everywhere with shame burning on their cheek, nor whining and moaning that they were doomed to a useless life. They were made evangelists by suffering. That is the true way of treating every kind of assault. When the pulpit is assailed as being behind the age, let the pulpit preach better than ever and more than ever, and let that be its triumphant reply. When Christianity is assailed, publish it the more. Evangelization is the best reply to every form of assault. (from The Biblical Illustrator Copyright © 2002, 2003, 2006 Ages Software, Inc. and BibleSoft, Inc.).

will take the course of least resistance. This is the problem we face in evangelism and discipleship, and unless we deal with it realistically, we are irrelevant to the situation.”<sup>122</sup>

Education is the primary way of dealing with answering the question of the need for evangelism, and on being relevant when reaching out to the unsaved.

### Training Mandate for Evangelism

Often witnessing without training is done with zeal, and on occasions, it is forceful and with bluntness. An overzealous or forceful approach may cause more people to reject the witness than receive it. Jesus taught His disciples, Mark records “And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.”<sup>123</sup> The need for instruction on how to “becoming fishers” was established when Jesus called his first disciple. Jeffery Arnold writes, “In Jesus’ first-century world disciples were usually the students of a particular teacher, apprentices who learned all that their master could teach so that they could go on to become masters themselves.”<sup>124</sup>

The need for training still exists today, and if evangelism is to be effective, then how it is done is important. Some want to share their faith, but because of a lack of training they simply just do not do it. On occasions, it is not uncommon for Christians seeking to engage in evangelism to express their frustration in not knowing how to better communicate their message. Others may need training to overcome the fear of sharing their faith with people they do not know. Therefore, training is a responsibility of the church just as evangelism is a ministry of the church.

---

<sup>122</sup> Robert E. Coleman, *The Master Plan of Discipleship*, 51.

<sup>123</sup> Mark 1:17.

<sup>124</sup> Jeffrey Arnold and Stephanie Black, *The Big Book on Small Groups* (Downers Grove, IL: InterVarsity Press, 1992),6.

Training is a huge responsibility, and it is the quality of the training that will determine the outcome of witnessing. Evangelism is one of the most important ministries of the church. God has given leaders to the church for the equipping of the saints for ministry: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”<sup>125</sup> Leaders are to prepare the saints to go into the community and spread the good news of Jesus Christ. This is the method that Christ chose for us to fulfill his command.

### Plan to Evangelize

In order to provide useful training, there must be a plan to evangelize. The plan starts with educating the congregation on the principles and history of evangelism. The educational process can be given during Sunday school, Bible study and a series of workshops. If evangelism is to be effective, then a proper foundation must be laid in the evangelizer. Through education, the story is told of how the good news spread through followers obedient to the command and how that obedience plays out today. However, along with the educational process is the need for training on how to evangelize. Today’s world is complex, materialistic, and self-centered. Evangelizing must be mindful of the issues that confront the evangelistic mission of the church. The researcher will consult the following resources that provide useful information for developing or selecting a training plan for evangelism training.

*Worldwide Discipleship Association (WDA)*. WDA uses Jesus' method for evangelism and discipleship. WDA produces a training manual with methods that offer trainers methods of instruction on building a healthy evangelism program to reach communities through training leaders, and addressing the questions of non-believers. The program is suitable for small or large

---

<sup>125</sup> Eph 4:11-12 (KJV).

ministries and small groups on strategies to build mission oriented outreach programs. WDA worldwide focus asserts that the “cultural context does not hinder following Jesus' way of equipping leaders” to produce followers who are able to equip others in discipleship.<sup>126</sup>

*Evangelism Explosion: The Coral Ridge Program For Lay Witness.* D. James Kennedy's Evangelism Explosion is a ministry that provides training in evangelism on how to share faith in Christ and make disciples for Christ. The program is based on the use of a variety of methods which includes prayer and how to conduct on-the-job training with experienced trainers to reach the unchurched. The key component in the program is multiplying by winning people to the Lord. The method of addition through spiritual multiplication seeks to encourage converts to share their faith and thus multiply, producing a chain effect of multiplying. The real life hands on training teaches converts how to share their faith.<sup>127</sup>

*Strategies for Church Growth Tools for Effective Mission and Evangelism.* Strategies for Church Growth., C. Peter Wagner presents a research-based strategy for effective church growth. His strategy incorporates nine biblical principles, beginning with the Great Commission. Wagner's book includes goal-setting and planning techniques to measure progress and eliminate wasted resources that do not yield growth. His approaches to effective evangelizing can help church organizations make informed and intelligent decisions.<sup>128</sup>

*How to Book on Personal Evangelism.* Larry Moyer's book on personal evangelism answers the how to do personal evangelism. Moyer provides instructions on reaching everyone from those the person know to those meeting for the first time. The book is suited for new

---

<sup>126</sup> Robert Dukes, “Worldwide Discipleship Association,” <http://www.disciplebuilding.org/> (accessed December 2, 2012).

<sup>127</sup> D. James Kennedy, *Evangelism Explosion: Equipping Churches for Friendship, Evangelism, Discipleship, and Healthy Growth*, 4th ed. (Wheaton, Ill.: Tyndale House Publishers, Inc., 1996).

<sup>128</sup> C. Peter Wagner, *Strategies For Church Growth*.

converts as well as those seasoned in personal evangelism. Moyer's method of using topics relevant to witnessing include addressing cultists, reaching co-workers, relatives and helping youth understand the gospel. The teachings address the fears about sharing the gospel. Moyer prepares the person with much needed information for sharing ones faith with others.<sup>129</sup>

*Growing Your Church through Evangelism and Outreach.* Marshall Shelley's book, *Growing Your Church through Evangelism and Outreach*, focuses on church growth through evangelism offers a study of the dynamics that influences church growth or hinders it. Shelley also provides ways to develop specific growth strategies for the local church. The design of the program provides the foundational principles and means to implement church growth used by church growth experts. The advantages of the book are the theology and history of the church growth movement, and the techniques as well as the principles used. The course is designed to help diagnose the issues of growth in local church and to recommend the right solutions for growth.<sup>130</sup>

*Mastering Outreach and Evangelism.* Augsburg, Ratz and Tillapaugh offer in their book a contemporary means to significant problems in implementing the Great Commission of the church. The authors' purpose is to provide a means of motivating the congregation and focusing them on evangelism and making a lasting commitment to making a difference. The authors deal with the many challenges a ministry faces and seeks to teach ways to handle them successfully. The author's strategy is mainly evangelistically focused. This book presents strategies for teaching, outreach, preaching, evangelistic sustainment, and assimilating newcomers into local churches.<sup>131</sup>

---

<sup>129</sup> R. Larry Moyer, *Larry Moyer's How-To Book On Personal Evangelism*.

<sup>130</sup> Marshall Shelley, *Growing Your Church through Evangelism and Outreach*.

<sup>131</sup> Augsburg, Ratz and Tillapaugh, *Mastering Outreach & Evangelism*.

## Theological Reflections

Numerous works on the topic of evangelism have been written by authorities on the subject. These works offer great insight on the subject. Some are comprised of specific areas of evangelism and others on evangelism in general. Regardless of the area they give insight worthy of review.

One such writing by, Kent and Davidene Humphreys in their article, “*Show and Then Tell: Presenting the Gospel through Daily Encounters*”, describe how people who in their normal places of life can represent Christ. The authors describe how to watch for doors of opportunity to open and then go through to witness. “Show and Tell” also walks through how to share the good news. Kent and Davidene Humphreys state in their book,

This book is about the gospel but it’s about much more. Remember, ‘the gospel’ means ‘good news’— good news about salvation, yes, but also about a life of freedom, hope, and peace. Thus this book is not simply about evangelism. It’s about allowing Christ in us, His love, and goodness, to affect those around us in our normal spheres of life, believers, and nonbelievers alike. Kent and Davidene Humphrey’s book provides appendices for resources and support organizations.<sup>132</sup>

George Barna presents in his book *Evangelism That Works*, the case for sharing the gospel and that evangelism is working and has not paused. George Barna makes the case that evangelism is not standing still and the gospel is still being proclaimed. He shares ways of effectively reaching people who have left the church. He writes, “In spite of their personal decisions to exempt themselves from organized religious activities, unchurched adults have not have not wiped religion out of their lives altogether.”<sup>133</sup> Evangelism that works effectively walks

---

<sup>132</sup> Kent & Davidene Humphreys, *Show and Then Tell: Presenting the Gospel through Daily Encounters* (Chicago: Moody Publishers, 2000).

<sup>133</sup> George Barna, *Evangelism That Works* (Ventura, Ca: Regal Books, 1997).



through the process of systematically addressing issues and presents a strategy to reach people.

The book contains eleven chapters and four appendices.

Benjamin B. Phillips article, *The Attraction of Beauty in an Ugly World: On the Relationship of Discipline and Evangelism*, argues explicitly that sin is what makes “individuals, communities, and society as a whole” ugly and that Christ’s beauty found in his character is reflected in the lives of people. He argues that discipleship produces a transformation from the ugliness of sin to the beauty found in Christ. The thrust of his argument is that “yet the disciple making that starts with evangelism does not end there . . . at least two more distinct, but fully necessary elements. *Constructive discipling* is necessary for developing the beauty of a Christlike character in people. Unfortunately, constructive discipling by itself is insufficient to develop the character of Christ in Christians struggling against the enticement of their sinful nature and a seductive world (cf. Rom 7). The New Testament also requires *corrective discipling*.”<sup>134</sup> Benjamin Phillips’s presentation of evidence to support his claim demonstrated from a biblical perspective and use of sources to add weight to the argument that constructive and corrective discipling is necessary and biblical.

William Conrad’s book, *The Mission of an Evangelist: Amsterdam 2000, Conference of Preaching Evangelists*, describes how Christian leaders from around the world who participated in the Amsterdam 2000 Conference of Preaching Evangelists addressed the issues facing evangelism. These evangelists spoke from their respective themes and topics. Conrad states the purpose,

The conference program was aimed to meet the opportunities and challenges faced by preachers who: (1) tell the gospel story (2) urge people to trust Christ as their savior, and (3) exercise their ministry in relationship to the local church.” The conference covered

---

<sup>134</sup> Benjamin B. Phillips, The attraction of beauty in an ugly world: on the relationship of discipling and evangelism. *Southwestern Journal Of Theology* 50, no. 2 (March 1, 2008): 170-182. *ATLA Religion Database with ATLASerials*, EBSCOhost (accessed June 2, 2012).

many topics with workshops covering every area of evangelism. Contained therein is a wealth of information formulated in Conrad's book. His account of the conference records many evangelist, and leaders' presentations from around the world giving a global account of evangelism.<sup>135</sup>

Michael Green, in his book, *Evangelism through the Local Church*, describes how evangelism through the local church can impact the community. He argues that whenever Christianity has been at its most health state it is usually because evangelism has stemmed from the local church and has had a noticeable impact on surrounding area. Green approaches the command of evangelism with a four-part plan. In part one he addresses the issues of the church in four chapters. Part two addresses the topics of the secular challenge, which consist of four chapters. Part three consists of seven chapters in which he addresses church based evangelism and part four has eight helpful appendices. This approach will enable leaders to focus the church they serve to be relevant in its evangelism. This book is a great resource for training in evangelism through the local church. The book is rich in methods of evangelism for the large and small church with many methods that are valuable for training laypersons.<sup>136</sup>

*Essential Church: Reclaiming a Generation of Dropouts* by Thom S. Rainer and Sam S. Rainer III attempts to shows that the church in America is in decline with the largest group of those leaving the church, being young people between the ages of eighteen and twenty-two. According to this book, more than half of the young people are dropping out of church and only a small percentage of the youth are now in church. This book also makes suggestions on the steps to take in order to ensure that youth do not use the back doors of the church to leave. The authors have divided the book into two sections. They have dedicated the first part of this book to research that explains why people are running away from the nonessential church.

---

<sup>135</sup> William .Conrad, ed. *The Mission of an Evangelist: Amsterdam 2000*, Conference of Preaching Evangelists. (Minneapolis, MN: World Wide Publications, 2001).

<sup>136</sup> Michael Green, *Evangelism through the Local Church* (Nashville: Thomas Nelson Inc., 1992).

The second part of this book explains how the essential church can “close the back doors” used by the youth to leave the church. According to this book, a four step prescription can help the church to close the back doors used by the youth. One of the four steps is to *simplify*- the structure of the church right through ensuring the clarity of what the church means and how people can participate in the matters of the church. The other prescription given by this book is that the church should provide solid biblical teachings to *deepen*-get the content right and it will have an impact on the youth. The third prescription given is for the church to *expect*-get the attitude right of the people in the church and the fourth step is to *multiply*-emphasize evangelism.<sup>137</sup>

*Strategies for Church Growth* by C. Peter Wagner presents a research-based strategy for effective church growth. His strategy incorporates nine biblical principles, beginning with the Great Commission found in Matthew 28:19–20. The author’s book includes goal-setting and planning techniques to measure progress and eliminate wasted resources that do not yield growth. His approaches to effective evangelizing can help church organizations to make informed and intelligent decisions. In chapter one the author answers the question of why churches need to create a strategy. In addition, biblical and historical precedents are introduced, as well as the advantages of having a strategy, and how to use it to evangelize. First he examines God’s plan, which comprises two aspects: divine and human, as ordained in 1 Cor. 3:6. Most compelling is the discussion of the qualifications for serving God: “Not everyone qualifies. As I see it, there are at least six qualifications if men or women are to be useful to God in evangelistic

---

<sup>137</sup> Thom S. Rainer and Sam S. Rainer III, *Essential Church?: Reclaiming a Generation of Dropouts* (Nashville: B&H Books, 2008).

or missionary outreach.”<sup>138</sup> These qualifications are biblically based and supported by Scripture. The term ‘qualifies’ may not be the best word to use to describe the author’s intent.

Wagner describes the reasons for pursuing church growth as “both biblical and practical.” He sees church growth as a developing theology based on humans’ attempt to explain God’s word and works. Wagner writes, “I anticipate that the theological development of church growth theory will accelerate in the years to come.”<sup>139</sup> The author makes an argument that theology is formed from movements, such as that of Christ and the Apostles, and not from an established theology. As described by Wagner, the church growth movement has its roots in the Great Commission and is fulfilled by obeying the commission.

The author understands that the Great Commission is the fundamental goal and planning must be carried out with that goal in mind. Wagner also writes, “The evangelistic mandate reflects God’s desire for fellowship. It involves seeking and finding lost men and women, alienated from God by sin.”<sup>140</sup> Developing a strategy for bearing the gospel is the theme of the author’s book. The theme of God’s message to bring people from darkness to light is the labor of implementing the evangelistic mandate. Implementing the Great Commission is what Jesus intended when he commissioned his disciples to “make disciples of all nations” (Matt. 28:19).

The theological reflection review contained additional resources that have helped guide and influence the researcher’s rationale in regards to evangelism. These selected works have added valuable additional understanding of the subject of evangelism. The unique significance of the theological reflection enhanced the researcher’s thinking regarding evangelism proved helpful.

---

<sup>138</sup> C. Peter Wagner, *Strategies For Church Growth: Tools For Effective Mission and Evangelism* (Ventura, Calif., U.S.A.: Regal Books, 1987) 20.

<sup>139</sup> Ibid.,37.

<sup>140</sup> Ibid., 100.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

The researcher's methodology for the project was to use a training plan to train participants, and evaluate the effectiveness of the training for further use, as well as to determine the program's transferability. The project strategy took time a considerable amount of training and resources. The intent of the researcher was to determine the effectiveness of the project, for the purpose of identifying areas of concern that inhibited or enhanced training. The researcher used a qualitative method to analyze the project. The researcher's focus was on the trainee's response and feedback to the training. Only members currently attending New Covenant Baptist Church were included in the study to minimize confusion regarding how other ministries train. The participants' observations were the basis for evaluation in the study.

#### **Restatement of the Problem**

The research problem addressed in this project was that New Covenant Baptist Church has plateaued and is in need of an evangelism training plan. The purpose of this project was to implement an evangelism training program that will empower members of New Covenant Baptist Church to become motivated, proficient and active in evangelism. The research question was, "Will a twelve week evangelism training program provide the necessary preparation to empower members from New Covenant Baptist Church to become motivated, proficient, and active in evangelism that will make an impact on the local community". The answer to this question was based on post-training surveys completed by participants.

## **The Project Design**

The project used a quantitative method that discovered the evangelism issues the church was experiencing by utilizing a training plan and gathered information by using surveys. The researcher analyzed the information to determine how the program can be used to accomplish the goal of the project. In addition, the researcher's approach examined the training to ascertain its effectiveness in training disciples in accomplishing the evangelism mission of the church. The researcher explored how the training could be used as part of a plan to stimulate the evangelism ministry in the church, to transform the program into a functioning and vital part of the church, and to motivate members with the intent to create a culture of evangelism. Moreover, the project researcher collected data that could be of use to other ministries.

The program was examined to understand the reason(s) for lack of participation or interest. The design of the training program allowed for various methods and means for personal evangelism; hence, it is flexible, allowed for updating as needed. Input gained from the participants was used to evaluate which training was effective, needs modifying, or should be eliminated. In addition, the design allowed for input on successful methods adopted by participants that were not covered during the training period. These results helped the researcher determine what resources used by trainees were effective but were not part of the formal training. The theoretical foundation of the plan was based on biblical methods both in terms of instructions and of examples to convey the importance of a commitment to evangelism. It was critical that the criteria for evaluation would not be based on a personal basis or generality but on attaining candid facts from the surveys.

## **Selecting a Training Plan**

The researcher's goal for selecting a training program for presenting the gospel was to be flexible, allow for feedback through the use of a survey, and build confidence in disciples. There were many programs for nearly every evangelism circumstance in ministry. However, many believed using a prearranged plan of witnessing to share the gospel was too rigid. This was one concern in choosing a training plan. The main basis for this viewpoint was that the ultimate evangelism model is Jesus, he approached people in different ways, and Jesus' example should be used. Another viewpoint was that Jesus demonstrated his skills on many occasions, in many different ways, both publicly and privately. Consequently, the plan was to be flexible enough for the disciple to emulate Jesus' examples. Sending improperly trained disciples out to reach the unsaved imprudently risks poor presentation of the gospel.

The researcher considered that any plan developed or selected, was flexible enough to allow the trainer to adapt the training for the local church community demographics, which may change, as well as allow the presentation of training to address evangelizing encounters that change from situation to situation. The problem of not having a training plan tempted the possibility of haphazardly putting a plan together, which was worse than not having one at all. Another concern was that the training took into account the culture of the person the gospel is being shared with. Accordingly, the trainer took into consideration the situation the unsaved person may be in to effectively relate to the situation so that the gospel was presented on the person's level. The design of the plan addressed the needs of the situation; thus, disciples would be trained to engage the community.

As experience was gained in differing evangelism situations while gospel-sharing, feedback was obtained; such information was used to adjust the plan. As John Terry states, "As your plans progress, you will want to evaluate them periodically. Very few plans develop exactly

the way you lay them out. Most require some adjustment.”<sup>141</sup> Every endeavor needed a point to begin with. Personal evangelism was no exception. There were many good plans available, all having both strengths and weaknesses. Many plans were too complicated and would have only discouraged the novice with all the technical and unnecessary and tedious requirements, so, initially, the simpler the plan, the better. However, consideration was given to whichever plan was chosen, it was transferable for use by other ministries. The definitive outcome was trained disciples reproducing others in sharing their faith from what they learned from their own experiences. Effective evangelism requires a good training plan, and multiplication will a continuous program of training.

### **The Project Description**

The Worldwide Discipleship Association Evangelism Training Manual (Appendix 1) was a comprehensive personal evangelism training strategy designed for use in nearly any setting because of its flexibility. The researcher purchased and obtained permission to use the manual in this project (Appendix 2). The goal was to prepare disciples to be involved in evangelism and to clearly and effectively communicate the gospel. The intent to create a culture of evangelism as well as lead participants to effective personal evangelism motivated and excited about reaching the unsaved was achieved. Moreover, the objective was to build confidence in the trainees so they would be an encouragement to others in how to share their faith from what they learned from their own experiences proved fruitful.

The Worldwide Discipleship Association Evangelism Training Manual was an unpretentious plan of evangelizing that related to disciples in their everyday settings and allowed the researcher to capture from trainees during briefings before and after the training periods as

---

<sup>141</sup> John Mark Terry, *Church Evangelism: Basic Principles, Diverse Models*, 69.



well as during training. The researcher developed a trainer's guide to use in conjunction with the WDA training manual (Appendix 3) that tailored training to meet the needs of the researcher. This method allowed the researcher to adjust either the classroom training or the hands-on portion.

The Worldwide Discipleship Association Evangelism Training Manual contained nine training sessions that allowed the trainer to tailor the training to fit the needs of participants and organizers. The manual contained a mix of lecture-oriented sessions and interactive training outlines. In addition, some sessions had homework assignments which complemented the next training sessions, so the disciple had to be faithful in completing the assignments, and, not completing the assignments had an adverse effect the disciple's next session.

The design of the training sessions was configured using *Rigorous Curriculum Design: How to Create Curricular Units of Study That Align Standards, Instruction, and Assessment*, by Ainsworth, Larry. The arrangement of the training sessions was organized with the intent to train disciples to be proficient in personal evangelism, see course syllabus (Appendix 5). The training was adapted for reaching people in places where disciples are on a daily basis and for preparing them to engage people in personal evangelism. Through the use of a tailored training manual, the researcher conducted evangelism training, used a survey to gain information from participants, and thus adjusted for maximum use.

Session One: Evangelism as a Process—Part I. The first session stressed the point of evangelism as a process. This was a two-part session wherein disciples learn to build relationships in order to share the gospel and work through a process pointing people to Christ. The disciple learned the six different levels of openness to Christ and, from this, determined an appropriate way to present the gospel to others on their level of receptivity. The session was based on Jesus' model of building relationships (John 3:22) and commissioning others to do the same (John 17:18).

Session Two: Evangelism as a Process—Part II. The second part was a combination of lecture and role play based on the handout entitled “Levels of Openness to Christ,” which was provided to the student during the first part of the lesson. The objective was for the disciple to understand the differing levels of openness to Christ and to be able to assess an unsaved person’s approachability and plan appropriate action based on his or her openness.

Session Three: Introduction to the Gospel. This session established the fact that all believers are called to evangelism (Matt 16:15) and encouraged students to be motivated and learn how to share the gospel with others. Here, the disciple learned to reinforce the truth that Jesus mandates sharing the gospel with others out of love and not duty. Facilitators pointed disciples to the fact that God provided the strength and opportunities to evangelize as we were obedient and reach out to the lost.

Session Four: What Is The Gospel? The focus of this training session was to give the disciple a clear and accurate understanding of the gospel. The goal was to be able to explain how a person becomes a Christian, and understand and explain the elements of the gospel. Once the disciple understood the parts of the gospel, he or she could clearly present it to others. In addition, the student understood that a person will not repent and come to the faith unless God convicts the person of sin, (John 16:8-11) and draws the unsaved to Himself (John 6:44).

Session Five: How to Prepare and Give a Testimony. The goal of this session was to prepare the disciple to clearly present his or her testimony in a thought-provoking manner that leads people to Christ. Disciples learned through role play how to present their testimony. Moreover, they studied the two types of testimonies—chronological and thematic testimony—and adapted the one which was personally most effective for the disciple.

Session Six: Presenting the Gospel—Part I prepared disciples to be able to share the gospel with a non-believer in a confident, clear manner; because they were trained as to the importance of these qualities. The training was presented in two sessions.

Session Seven: Presenting The Gospel—Part II was a continuation of lesson six which prepared disciples to be able to share the gospel with a non-believer in a confident, clear manner with unsaved people whom the disciple knew.

Session Eight: Presenting The Gospel—Part III turned the focus of the disciple to follow up with a Christian in his or her new faith. The disciple learned how to think through ways of turning a conversation to spiritual issues and focus prayer on specific non-Christians.

Session Nine: Dealing With Common Questions. This session emphasized the skills needed to respond in a loving, calm manner to the questions and objections most often raised by non-Christians. This section was a combination of lecture and role play that demonstrated the asking and answering of difficult questions

Evangelism Field Training Experience: The manual contained three types of field training exercises: Missional Communities, Special Events, and Small Groups. The researcher chose a special event field training exercise because it was less intimidating to start with and allowed the disciple time to plan for the event, invite and follow up. This special event was a one day outreach where potential evangelistic contacts were invited to attend a pre-planned event. The special event focused on a need that attracts unbelievers. Missional community events would be better used for a more experienced group, and a small group would be more suitable for disciple building.

Field Training Debriefing. Debriefing occurred after the evangelism field experience, in this case, a special event. In this session, disciples met together and shared their experiences; this was a special time of sharing. During this time, disciples told about what was successful and

what was not. Through the process of sharing their experiences, it was not only a time of sharing but a time of fellowship and encouragement as they discussed the results of their efforts. This portion was less formal and more of a celebration to motivate participants.

It was important in today's complex culture that the evangelizer was ready to respond to the type of person he or she was sharing the gospel with without compromising the message. The disciple had the freedom throughout the training to adjust to differing situations as they shared the gospel. Just as Jesus approached different people with different methods, this program was flexible. In some instances, un-believers did not respond to the gospel message; this was not seen as a failure, for Jesus did not win everyone he witnessed to on the first encounter in fact many never did come to the faith.

The object was to build confidence and to make evangelism part of the disciple's lifestyle. As John Mark Terry states, "Engineers planning to manufacture a new car begin by building a sample vehicle or prototype. If the prototype tests out well, then they proceed with production."<sup>142</sup> The researchers used an evangelism plan and then proceed from that point and adjusted as necessary to make the training effective. Disciples began to produce fruit as their experience and confidence level grew. They gained experience in adjusting to differing situations when witnessing was learned.

### **Project Training Evaluation**

The task of evaluating the effectiveness of training was of the utmost importance, for the evaluation determined the program's initial direction. This portion of the project analyzed the data gathered for future use. As John Terry writes, "It is important to evaluate programs and

---

<sup>142</sup> John Mark Terry, *Church Evangelism: Basic Principles, Diverse Models*, 11.

projects after they are completed. You may want to evaluate the participants to get their reactions. Finally you will need to assess the results to see if they are worth the time, money, and effort expended.”<sup>143</sup> The researcher’s responsibility was to analyze the data, extracting critical information and interpreting the meaning as it related to the training portion of the project. The measures the researcher utilized to examine the training program’s effectiveness are described below.

The researcher used an exit survey (Appendix 4) to evaluate the training program content to determine whether it was accomplishing the task of equipping and motivating the congregation for personal evangelism. The survey addressed the research problem which helped evaluate the effectiveness of the plan in assisting disciples in training and executing evangelism within the community and fulfill the Great Commission. The evaluation results of this project served as a blueprint, for future training. The exit survey contained four parts, each focused on different aspects of the training. The following describes the four parts of the survey:

*Part One: Deliberately Sharing Your Faith.* This survey was administered on the first day of training to test basic knowledge of discipleship. Each question was documented and saved, and the survey again administered twelve weeks later to gauge the effectiveness of the training. This portion of the survey ascertained how well the training prepared disciples to deliberately go out and share their faith. Many disciples were intimidated by the idea of sharing their faith without being asked. The focus of the training was on taking the burden out of sharing the Great Commission and making it less complicated.

*Part Two: Obstacles to Sharing the Gospel.* There were many hindrances that prevented the disciples from sharing his or her faith. Most hindrances were dealt with when they were identified to lessen the impact. In part two of the survey the researcher answers the question of

---

<sup>143</sup> Ibid. 69.

whether the training prepared the disciple to identify and ways to overcome obstacles that impeded a daily lifestyle of evangelism.

*Part Three: The Effectiveness of Preparing Students to Share Their Faith.* This section of the survey identified how well the training prepared the disciples to be proficient in sharing their faith since taking this course. The training was successful in preparing disciples for a successful evangelism encounter when a random and spontaneous opportunity occurred. The focus was on proficiency, i.e., was this course helpful to the disciples in preparing them for a life of personal evangelism?

*Part Four: Written Examination.* In part four of the survey, the researcher's motive was to measure the disciple's knowledge of his or her basic understanding of God's plan to redeem humanity and knowledge of God's remedy for salvation. The exam revealed if the disciple could provide the basic truth of Jesus' sacrificial and unconditional love through His sacrifice.

The survey was administered on the first day of training to test basic knowledge of discipleship. Each question was documented and saved, and the survey again administered twelve weeks later to gauge the effectiveness of the training. The information from the two documents was analyzed and organized by each specific question to compare the disciple's knowledge before and after the training. The results were a collective score for the four sections of the survey.

The researcher's evaluated the overall success of the personal evangelism training that provided an understanding of how well those who were trained were able to successfully present the gospel. In keeping with the goals in the project, the researcher determined whether the project was transferable for use by other ministries that may be experiencing similar evangelistic issues. Thus, the researcher made the training available for further research and development in the field of personal evangelism. The training and evaluation conducted over the twelve-week

period, was with the understanding that the program itself does not end; rather, the program will become a regular practice in the church. Also, a specific deadline presented those anticipating training in the next group a specific timeframe; therefore, they have time to prepare.

The researcher endeavored to produce results that were clear, unbiased and free of preconceived ideas, personal opinions, and any other influences that may take away from accurate reporting. The researcher harnessed the results of participants' insights that may prove helpful in future training. The researcher accomplished this by collecting detailed reflection reports from participants, both written and verbal. The researcher allowed participants an opportunity to review and make comments on the conclusions of the research.

### **Conclusion**

Evangelism is for every Christian, not for a select few. Evangelism is one of the most important ministries of the church and is just as much a priority as any other ministry in the church. This plan was chosen to meet the evangelism ministry's needs and assist other churches in their efforts to evangelism. In addition, the design of the project is to effectively mobilize, train, and encourage a local congregation to enthusiastically share their faith and lead people to Christ on a regular basis. The responsibility to reach those without Christ rests on every Christian.

The initial training began with a few laypersons that were sincere about evangelism. The researcher's plan to make converts, turning them into disciples and then successful reproducers, to unite a local church in personal evangelism needs further evaluation and monitoring; perhaps over the course of a year. The researcher understood it was critical that the plan was theologically sound, easily conveyed, simply understood, and transferable. The researcher closely monitored the motivation of members and their interest in the mission of evangelism.

One of the most important Christian duties must no longer be overlooked but made a significant part of the church's mission. What is important to Jesus must be important to the church. In other words, time should be given to what is important.



## **Chapter IV**

### **FINDINGS AND ANALYSIS OF DATA**

#### **Introduction**

In this study the researcher used the World Discipleship Association (WDA) evangelism program, which is based on Jesus's method of evangelism and discipleship. The WDA evangelism training program is based on a comprehensive approach to evangelism and is designed for use in local churches to mobilize and equip lay evangelists. Everyone who participated in the study was a member of New Covenant Baptist Church. WDA's training manual offers methods of instruction that build a sound evangelism program to reach communities through training leaders and addressing the questions of nonbelievers. Evaluation of the project was performed using exit surveys developed by the researcher, and the findings were analyzed for effectiveness and recorded. The program may be suitable for small or large churches with some adjustments to the program of training.

The objective for this project was to implement and evaluate an evangelism training plan for New Covenant Baptist Church. The evangelism program was conducted over a twelve-week training period. The WDA training program began on May 22, 2013, and ended on August 14, 2013, under the direction of the researcher. The researcher's intent was to fulfill the ongoing need for training and evangelism within New Covenant Baptist Church. The goal of the program was to increase the involvement of members carrying out the Great Commission and answer the research question, "Will a twelve-week evangelism training program provide the necessary preparation to empower members from New Covenant Baptist Church to become motivated, proficient, and active in evangelism and make an impact on the local community." The answer to this question was based on four post training exit surveys, which were completed by participants.

## **Evaluation Instrument**

The researcher developed an instrument that was specific and precise in extracting the information desired from participants to evaluate the training. The instrument developed to evaluate the four areas of interest chosen for this study was administered before and after the training. Participants were encouraged to be honest in their responses in order to assist the researcher in improving the program and making it more effective for training future trainees. Participants' responses to the pre- and post-training surveys were compared in the following four categories:

1. Deliberately sharing your faith. Pre-training survey responses were compared to post training responses.
2. Obstacles to sharing the gospel. Post training survey responses were analyzed.
3. Preparing students to share their faith. Post training survey responses were analyzed.
4. God's plan of redemption. Pre-training survey responses were compared to post training responses.

The researcher chose these areas because they address the information needed to gauge participants' involvement in the study and help to determine whether the training accomplished the task of equipping and motivating members for personal evangelism. The surveys helped produce the information needed to evaluate the effectiveness of the plan in terms of training and supporting evangelism, thus fulfilling the Great Commission.

## **Method of Assessment**

The findings of this study comprise four parts, each focusing on different aspects of the training: deliberately sharing your faith, obstacles to sharing the gospel, preparing students to share their faith, and God's plan of redemption. To evaluate parts one and two, the survey was

administered before and after the training, then the results were compared to determine the findings. To evaluate parts two and three, the results of the survey administered after the training was examined.

For part one, deliberately sharing your faith, participants received twelve questions to evaluate their level of enthusiasm in sharing their faith, or lack thereof, about sharing their faith. Their responses were analyzed based on whether they shared their faith on a regular basis. A graph was created to display the participants' level of activity before and after training.

For part two, obstacles to sharing the gospel, participants were asked to evaluate the factors that most commonly impede them from sharing their faith. In all, they were asked to assess eleven areas. Their responses produced a numerical hindrance score ranked on a scale from least to greatest. "Places" included the different environments where personal evangelism occurs.

For part three, preparing disciples to share their faith, participants were asked whether the training prepared disciples for a successful evangelistic encounter, whether deliberate or spontaneous. The participants were asked twenty-seven questions focused on whether the training was helpful in preparing them for a life of personal evangelism.

For part four, God's plan of redemption, participants answered twenty-five questions designed to measure their basic understanding of God's plan of redemption after training. The questions assessed their understanding of the basic truth of Jesus's sacrifice. A graph was created to display the participants' activity before and after training.

### **Participants**

The findings of this study were based on the responses of the twenty-two participants who completed the training. All of the respondents were members of New Covenant Baptist

Church and agreed to be a part of the study. The participants represented 82 percent of the membership of New Covenant Baptist Church and a wide demographic of the church population. There were nine men and fourteen women who participated in the study. The participants were between the ages of twenty-three and over sixty.

There was little difference between the participants' residential communities. However, there was a significant difference in the level of income of those who were retired, working, or in college. Five were retired, three were part-time working college students, one student worked full time, and nineteen were full-time employees. These differences did not have a negative impact on the study. The researcher verified that the participants had not previously received WDA training and were not employed by New Covenant Baptist Church.

### **Training**

All training was conducted using the same WDA training materials (Appendix 1). The researcher conducted the one-hour training sessions over a twelve-week period. Each instructional class was held at New Covenant Baptist Church, and all participants in personal evangelism training received the same training. In order to prevent confusion in the training process, participants could not seek assistance from anyone who was not also participating in the training or use outside training materials.

Participants attended classes at prescribed times and actively engaged in discussion about reading assignments and class presentations. Some classes contained homework assignments, which participants completed prior to the next training session. The findings from the training helped the evaluator better understand the results of the WDA training program. The findings represented the level of impact the training had on the personal evangelism of members of New Covenant Baptist Church.

## **Goals Assessments**

The outcomes of the project revealed that goals should be limited in number and that a well-refined statement should be a central point of the project. Each goal should represent an objective of the researcher. The number of goals should be limited; the research reveals that having too many goals causes the evaluation process to become unmanageable. Often, too much attention is paid to evaluation and not enough to administering the project. Careful attention must be paid to goals ensuring that they are practical for the project undertaken. For this project, it would have been practical to incorporate two to three goals each for the ministry and the minister.

### **Professional Goals**

Assist churches in evangelism efforts. The researcher's professional goals were to assist other ministries experiencing difficulties in incorporating evangelism into their ministry; however this goal may not be realized during the first training period. Nevertheless, the information and evaluation methods may benefit any ministry seeking a program to assist them in evangelism training. The goal of assisting other ministries through training and workshops can be accomplished once the researcher becomes totally proficient and the value of this effort is evaluated in the future. Through the training sessions, as a goal the researcher considered keeping the program flexible enough for other ministries to develop a tailored approach to fulfilling the Great Commission.

Leader gifts. This goal focused on training participants to lead individuals to Christ through building a relationship with and focusing that relationship on Christ. The objective of evangelism is reconciliation of humans to God. Because the importance of this mission has been diminished over time, the training focused on revitalization. This goal was met with the first

group of trainees and should help spread the truth within the church and to others. The WDA program provided a wealth of knowledge about sharing the Good News and effectively addressed the myth of evangelism as a gift and not a purpose of the church. The mission of the local church in outreach and evangelism is the ministry of any local church.

Advance Christ's mandate for the church. The major mission of the church is evangelism. The researcher's goal is to reemphasize the church's mandate to proclaim the gospel and that making disciples is an ongoing effort. One way the researcher accomplished this goal was through the knowledge gained from this project. The training addressed the misuse of the term *witness*, which is often used interchangeably with *evangelism*; however *witnessing* falls short of the researcher's goal of teaching others to advance the mandate by making disciples. Witnessing can be a one-time event and not a continuous process of making disciples.

Expanding the view of evangelizing. The researcher sought to expand the definition of evangelism by emphasizing the need for reaching out to the unchurched. Although to evangelize technically means to reach those who have not heard of or made a decision to turn to Christ, the goal of evangelism is also to reach those who have fallen from fellowship in Christ. Jesus said, "Go ye unto all the world and proclaim the gospel."<sup>144</sup> The training expanded the notion of evangelism beyond simply proclaiming God's Word. The training produced participants who were committed to being trainers, to the mission of evangelism, and to not allowing evangelism to become just another thing to do in the church. The goal of expanding the definition is vitally important during training because it defines the response to evangelism. Those trained in sharing the gospel through personal evangelism exhibit the skills for going to the world and meeting people where they are.

---

<sup>144</sup> Mark 16:15.

Address the influence of postmodernism. Session 9 of the training addresses the subject of postmodernism, which applied to the researcher's goal of preparing evangelizers who are proclaiming the gospel to speak about postmodernism and answer questions that may arise while witnessing. The training was thorough but not all inclusive due to the limited time available for discussing issues of postmodernism and the many different points of view regarding the scriptures. Additional training is needed to address postmodernism and cultural differences that may arise during evangelizing. The importance of addressing these differences cannot be overstated.

Leadership development. One of the pillars of the training was to emphasize that no matter what style or method of evangelism is utilized, evangelists must build authentic, long-lasting relationships in order to win followers to Christ. Maintaining a successful spiritual life is essential. Initial gains in leadership development were realized through the training, but a longer evaluation period is needed to fully measure the participants' development as leaders. The WDA program emphasized building credibility as an important aspect of evangelism. The researcher's credibility was important as insufficient trust could lead to diminished output from those who are being trained. Due to the relationships the researcher developed during the training, the researcher gained in-depth understanding of trainees' fears.

### Ministry Goals

Motivate members for evangelism. Although a lot of planning went into the training, the researcher experienced some difficulty in launch the program during the first week because it was new to the participants. After the training began, issues became less common. The researcher understood that how to evangelize would not come automatically to the participants and that the participants needed to understand that evangelism is a process and they must be

committed to engage in it. Motivating the congregation to get involved in evangelism was not difficult, and they received the plan for church growth through evangelism with enthusiasm. This motivation persisted throughout the training. However, the amount of time that their enthusiasm lasts after the training may pose one of the greatest challenges to the project. Ongoing efforts to keep the congregation informed about why evangelism is important can include promoting information on church bulletin boards, in the program, and announcements about the church evangelism program.

**Train members in discipleship.** The researcher's desire to help members grow in the grace of God and become rooted and committed to the faith requires a continuous effort. This goal can be accomplished in the short term, but members must be continually inspired to be faithful in their commitment to evangelism for success in the long term. Although the initial training produced some disciples who are committed to making other disciples, the furtherance of this goal requires further evangelism training and evaluation.

**Provide ministry opportunities.** The goal of encouraging congregants to consider evangelism as one of the most important ministries in the church, along with raising expectations for being a responsible Christian and member of the church, works with the ministry goal of motivating members. This goal is an ongoing effort accomplished in conjunction with the goal of motivating and encouraging members to become involved and make evangelism a ministry. Effective evaluation of this goal should be conducted over a long period in order to determine the benefits.

**Equip members to reach people for Christ.** The goal of conversion is at the heart of the Great Commission, but even more important is the command to make disciples. The researcher intends to train laypersons and leaders to conduct workshops with practice sessions that encourage and build confidence in sharing the gospel. The development of this fundamental goal



is a work in progress; however the initial results have proven effective. The researcher's intent is to equip the church body through training and building confidence to meet challenges addressed through ongoing training and promoting the evangelism training. This effort will be accomplished through rehearsals and vignettes in a setting that is as close as possible to the actual evangelistic event. This goal will be evaluated at a future date in order to gauge its effectiveness in equipping members to reach Christ.

Reaching the unchurched. The goal of reaching the unchurched was part of the evangelism training. The segment of training about reaching these groups took into account the idea that relationships with these groups must be cultivated and wounds may have to be healed. The main goal was to restore, encourage, and rally this group, was successfully communicated in the training, which focused on how to reach one of the largest populations that do not attend church. This group was given priority due to the increasing number of those leaving the church. One method to grow the church was to deliberately reach this group of people.

### **Analysis of Training**

The evangelism training helped the church to promote evangelism in many different ways. Most notably, it helped build confidence and present a deeper understanding of evangelism in the lives of those who participated. Secondly, the training sparked an interest in some members who did not attend the training. The training gave participants a better understanding of evangelism and how it is a part of the Christian's responsibility. One of the key features of the training is that it arms each person with the knowledge necessary to effectively evangelize in many different settings.

The training was multifunctional and applicable to a variety of settings. Additionally, the training gave the trainees the tools necessary to make evangelism a lifestyle and not a duty. They

learned that evangelism does not require the believer to be gifted. Everyone who participated in the training took the training seriously and made a personal commitment to evangelism. No statistics from previous trainings were available for comparison with the results of this year's training. Those who attended the training raised the average number of those involved in evangelism in the church, and they reported that they remained actively involved in personal evangelism.

### **Survey 1 Deliberately Sharing Your Faith**

This portion of the exit survey comprised twelve questions and was designed to gauge the participants' understanding and motivation in deliberately sharing their faith with others. In addition, the researcher sought to ascertain how well the training prepared the participants to deliberately go out and share their faith. To gauge the effectiveness of the training, the researcher administered the survey twice, first at the beginning of the twelve-week training. At this time, each question was documented and saved. Then the survey was administered again twelve weeks later, and the results were recorded and saved.

The researcher compared the results of each question from both surveys to gauge the effectiveness of the evangelism training. The findings were used to develop a comprehensive comparison of the results before and after the training, including mean, median, and mode scores, which are presented in the findings. The findings for the mode, mean, and median for each question before and after the training are presented.

The results of the survey revealed an increase in participants sharing their faith. The survey also revealed a median increase in overcoming the fear of not sharing their faith. Comparison of findings before and after the training showed an average increase in involvement 15%. The summary of the survey results depicts a more detailed record of the results from the survey.

## Comprehensive Summary of Results

### Findings Before and After Training

<u>Yes Responses</u>	<u>Mean</u>	<u>Median</u>	<u>Mode</u>
Before	14.5	17	3,17,18,22
After	<u>17.8</u>	<u>20</u>	22
<b>Deviation</b>	<b>+ 3.3</b>	<b>- 3</b>	

<u>No Responses</u>	<u>Mean</u>	<u>Median</u>	<u>Mode</u>
Before	7.5	5	0, 4, 5, 19
After	<u>4.16</u>	<u>2</u>	2
<b>Deviation</b>	<b>+ 3.3</b>	<b>- 3</b>	

### Comparison Before and After Training

(Questions vs. Responses)

	<b>Yes</b>	<b>No</b>
Before	66%	34%
After	<u>81%</u>	<u>19%</u>
<b>Deviation</b>	<b>Increase 15%</b>	<b>Decrease 15%</b>

### Individual Comparison Before and After Training

Yes				No				Yes				No				Yes				No					
1.	Before	8	14	4.	Before	22	0	7.	Before	17	5	10.	Before	16	6										
	After	19	3		After	22	0		After	19	3		After	22	0										
	Results	+11			Results	0			Results	+2			Results	+6											
2.	Before	22	0	5.	Before	18	4	8.	Before	3	19	11.	Before	18	4										
	After	22	0		After	22	0		After	10	12		After	20	22										
	Results	0			Results	+4			Results	+7			Results	+2											
3.	Before	10	12	6.	Before	20	2	9.	Before	3	19	12.	Before	17	5										
	After	13	9		After	22	0		After	3	19		After	20	2										
	Results	+3			Results	+2			Results	0			Results	+3											

# Comprehensive Results of Training

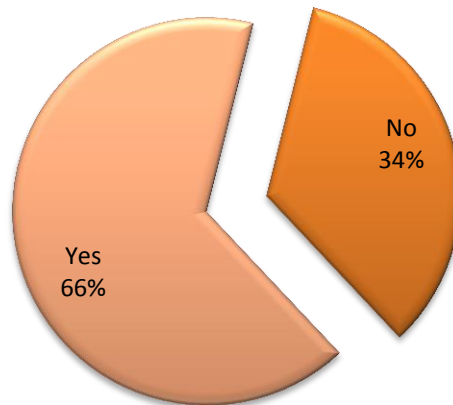
## Before Training

### *Yes responses*

**Mean:** 14.5

**Median:** 17

**Mode:** 3,17,18,22,



### *No responses*

**Mean:** 7.5

**Median:** 5

**Mode:** 0, 4 ,5 ,19

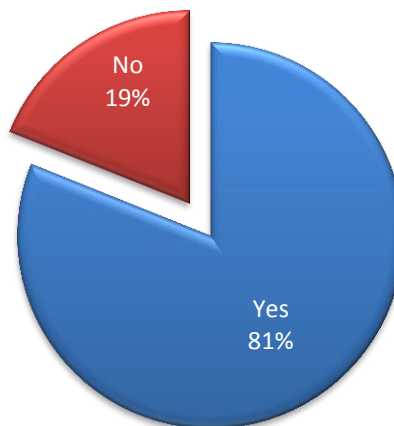
## After Training

### *Yes responses*

**Mean:** 17.833

**Median:** 20

**Mode:** 22



### *No responses*

**Mean:** 4.166

**Median:** 2

**Mode:** 2

## Question One

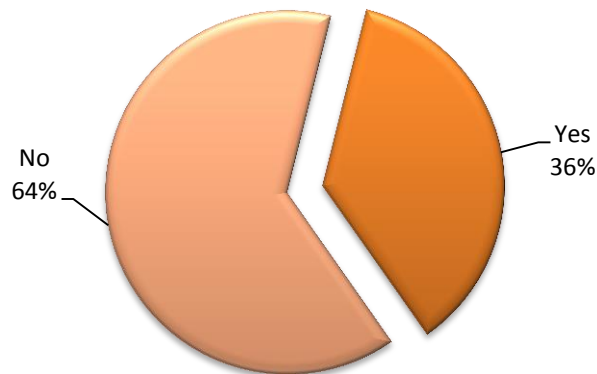
Do you understand the necessity of seeing evangelism as a process, and seldom an on the spot event?

Summary of results: The findings of the training to question one revealed an increase in participants seeing evangelism as a process by 59%

### Before Training

The before training responses of question one indicated a mean of 8 for yes responses and 14 for no responses.

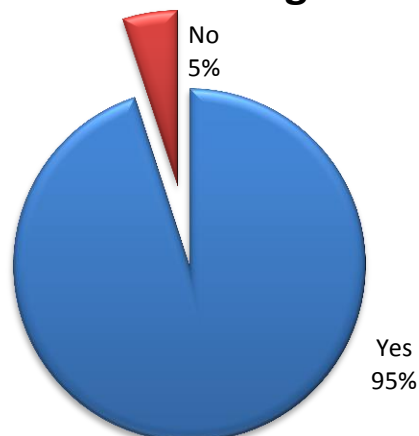
### Before Training



### After Training

The after training responses to question one revealed a mean of 19 for yes and 3 for no responses.

### After Training



## Question Two

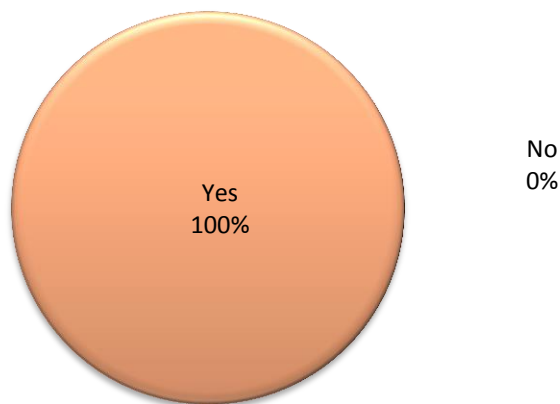
Have you invited someone that was unchurched or unsaved to church? Yes\_\_\_ No\_\_\_

Summary of results: The findings of the training resulted in no change in participants responses to question two of invited someone that was unchurched or unsaved to church.

### Before Training

The before training responses for question one indicated a mean of 22 for yes and 0 for no.

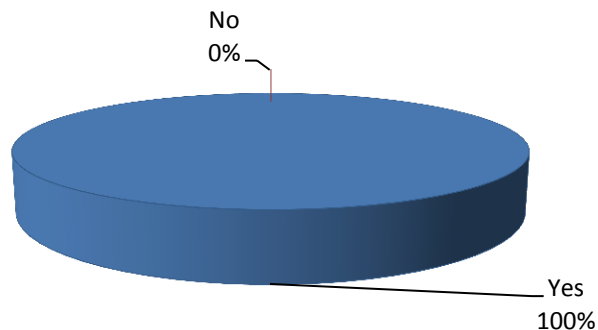
### Before Training



### After Training

The after training responses for question two revealed a mean of 22 for yes and 0 for no.

### After Training



### Question Three

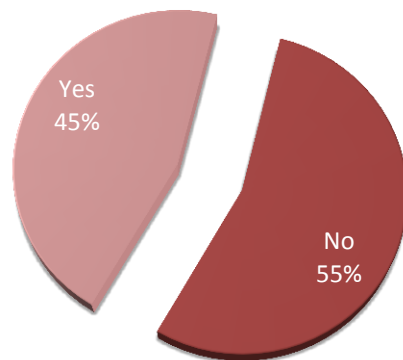
Do you participate in church acts of service in hopes of generating further opportunities to share the good news about Christ such as the church food bank? Yes\_\_\_ No\_\_\_

Summary of results: The findings of the training resulted in an increase in participants participating in church acts of service in hopes of opportunities to share the good news by 4%

#### Before Training

The before training responses for question three indicated a mean of 10 for yes and 12 for no.

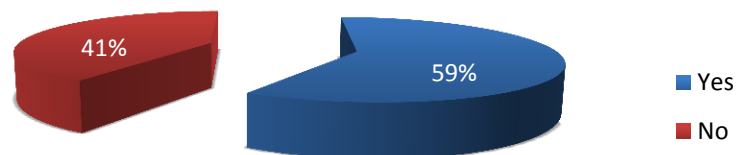
#### Before Training



#### After Training

The after training responses for question three revealed a mean of 13 for yes and 9 for no.

#### After Training



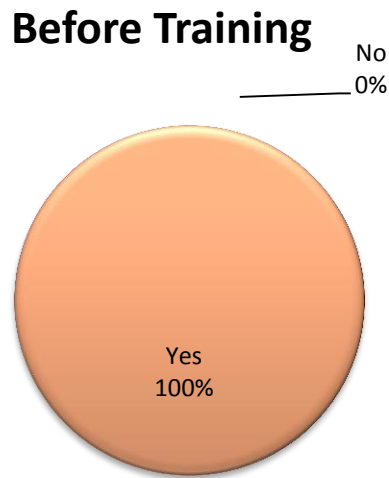
## Question Four

Will you invite someone to the special evangelistic event? Yes\_\_\_ No\_\_\_

Summary of results: The findings of the training resulted in no change in participant's responses to question four of inviting someone to a special evangelistic event.

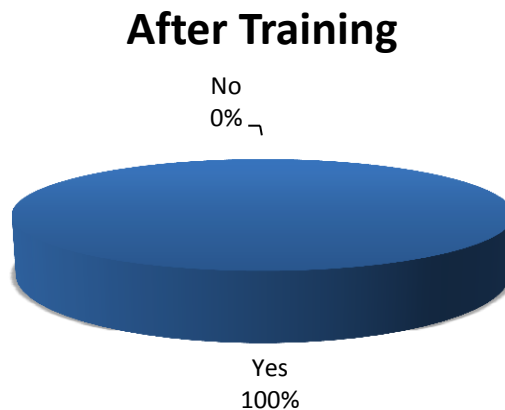
### Before Training

The before training responses for question four indicated a mean of 22 for yes and 0 for no.



### After Training

The after training responses for question two revealed a mean of 22 for yes and 0 for no





## Question Five

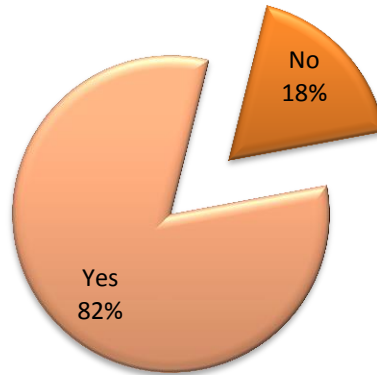
Have you shared what your church is doing to reach the community? Yes\_\_\_\_ No\_\_\_\_

Summary of results: The results of the training for question four resulted in an increase of 18% of participants reaching out to their community.

### Before Training

The before training scores of question one indicated a mean of 18 and a median of 4.

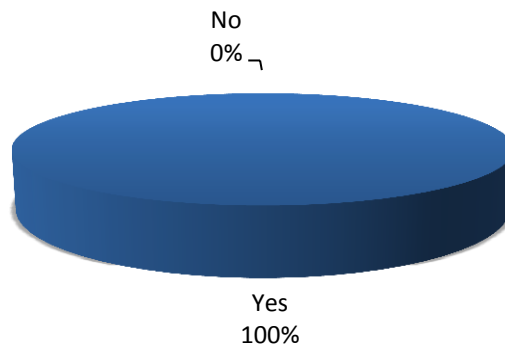
### Before Training



### After Training

The after training scores revealed a mean of 22 for yes and 0 for no responses.

### After Training



### Question Six:

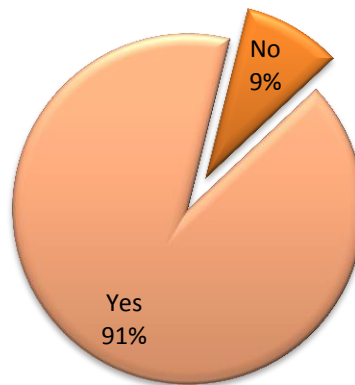
Have you shared your testimony with anyone? Yes\_\_\_\_ No\_\_\_\_

Summary of results: The results of the training for question six resulted in an increase of 9% of participants sharing their testimony.

#### Before Training

The before training scores of question six indicated a mean of 20 for yes responses and 2 for no responses.

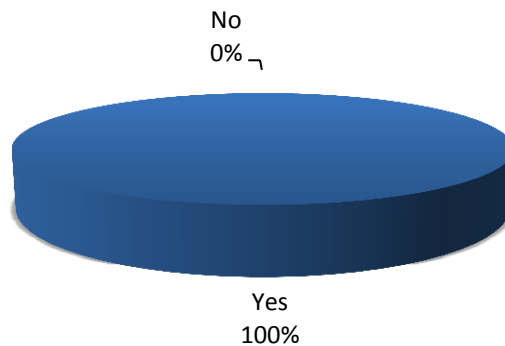
#### Before Training



#### After Training

The after training scores revealed a mean of 22 for yes and 0 for no.

#### After Training



### Question Seven:

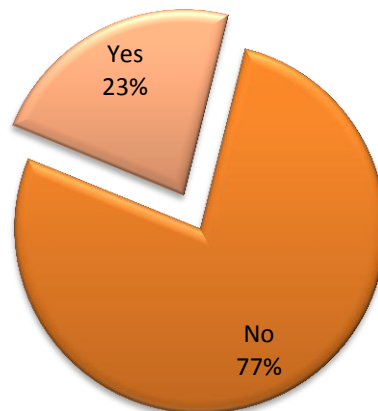
Have you witnessed to unsaved people in your neighborhood? Yes\_\_\_ No\_\_\_

Summary of results: The findings of the training resulted in a 9% increase in participant's responses to question seven of witnessing to the unsaved.

#### Before Training

The before training scores of question one indicated a mean of 17 for yes and 5 for no responses.

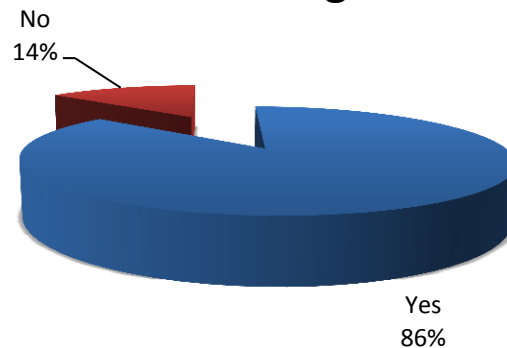
#### Before Training



#### After Training

The after training scores revealed a mean of 19 for yes responses and 3 for no responses.

#### After Training



### Question Eight

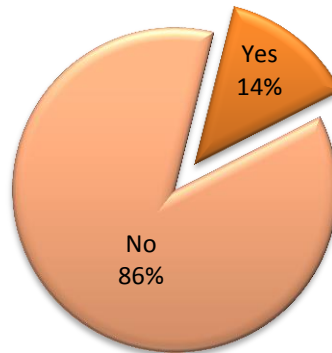
Do you hand out literature that explains the importance of developing a relationship with Christ such as gospel tracts? Yes\_\_\_\_ No\_\_\_\_

Summary of results: The findings of the training resulted in a 41% increase in participant's responses to question eight handing out literature.

#### Before Training

The before training responses to question eight indicated a mean of 3 for yes and 19 for no.

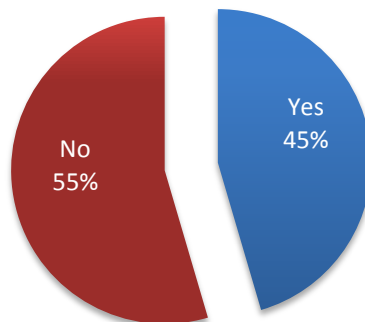
#### Before Training



#### After Training

The after training response reveals a mean of 10 for yes and 12 for no.

#### After Training



### Question Nine

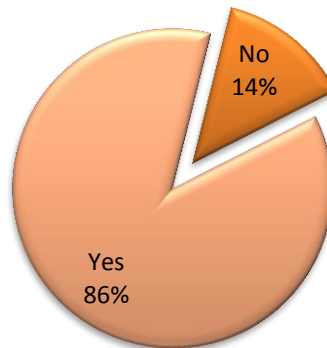
Have any persons you have witnessed to received Christ through your evangelism efforts?  
Yes\_\_\_ No\_\_\_

Summary of results: The findings of the before and after training reveal no change in participant's responses.

#### Before Training

The before training responses for participants sharing their witness through evangelism efforts is 3 for yes and 19 for no.

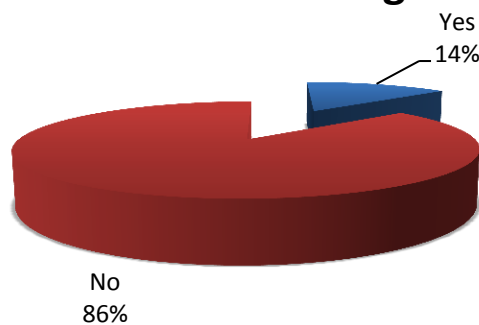
#### Before Training



#### After Training

The after training responses for participants sharing their witness through evangelism efforts are 3 for yes and 19 for no.

#### After Training



## Question Ten

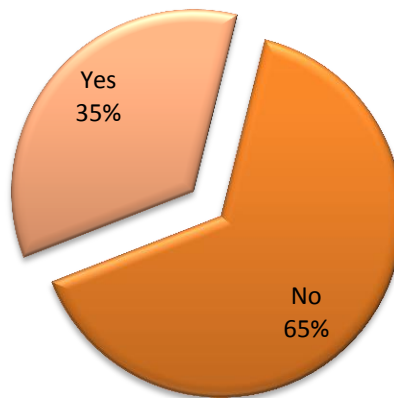
Have you invited potential evangelistic contacts to attend any pre-planned church evangelism events? Yes\_\_\_ No\_\_\_

Summary of results: The findings of the training resulted in a 65% increase in participant's responses to question eight, handing out literature.

### Before Training

The before training findings responses for yes answers were 16 and 6 for no responses.

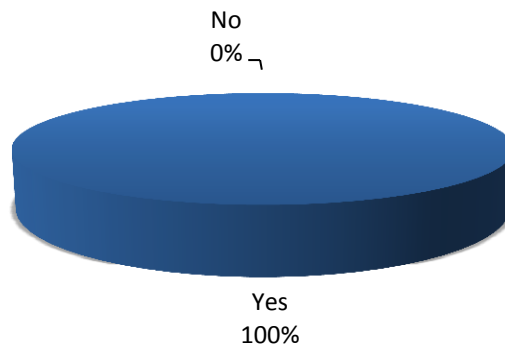
### Before Training



### After Training

The after training findings responses for yes answers were 22 and 0 for no responses.

### After Training



### Question Eleven:

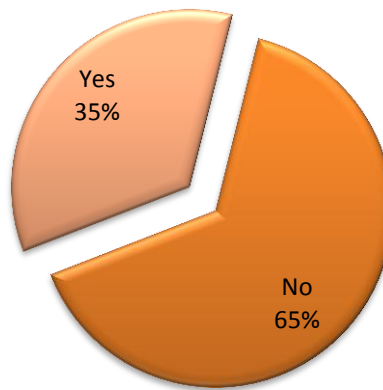
Have you witnessed to unsaved friends or family members? Yes\_\_\_ No\_\_\_

Summary of results: The findings of the training resulted in a 56% increase in participant's responses to question eleven witnessing to unsaved friends and family.

#### Before Training

The before training findings responses for yes answers were 18 and 4 for no responses.

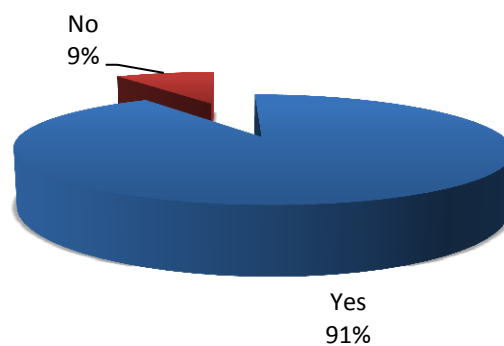
#### Before Training



#### After Training

The after training findings responses for yes answers were 20 and 2 for no responses.

#### After Training



## Question Twelve

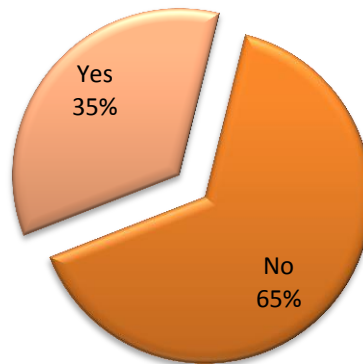
Have you made an effort to share your faith with colleagues or associates? Yes\_\_\_ No\_\_\_

Summary of results: The findings of the training resulted in a 31% increase in participant's responses to question eleven witnessing to colleagues or associates.

### Before Training

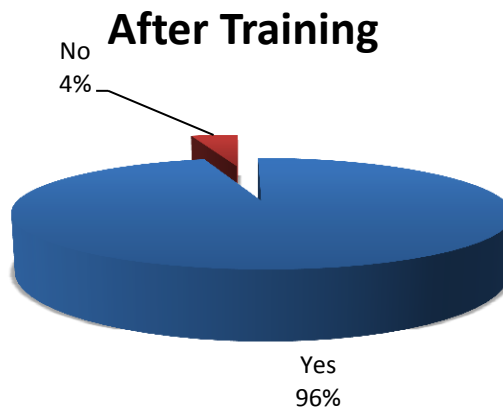
The before training findings responses for yes answers were 17 and 5 for no responses.

### Before Training



### After Training

The after training responses for yes answers were 20 and 2 for no responses.



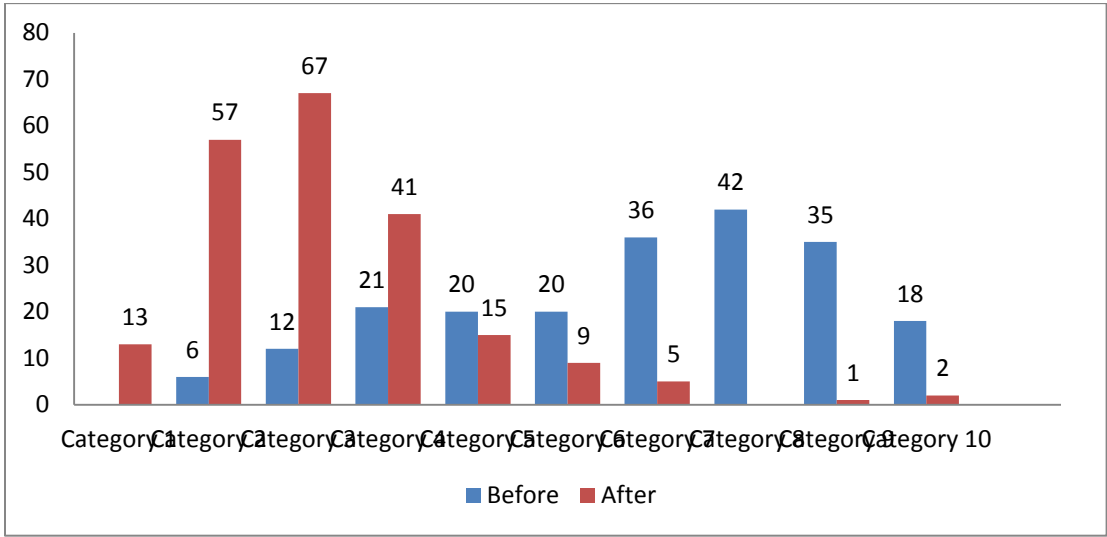


## **Survey 2 Obstacles to Sharing the Gospel**

This portion of the exit survey comprised of eleven questions and was designed to explore the factors that impeded participants' ability to bear witness before and after the training. The researcher sought to answer the question of whether the training prepared the disciples to identify and seek ways to overcome obstacles that impede regular evangelism. The results of the survey revealed whether the training was effective in limiting hindrances that impede witnessing. The survey also revealed the participants' understanding of and motivation in witnessing with others. In addition, the researcher sought to ascertain how well the training prepared the participants to deliberately seek ways to work around these obstacles to sharing their faith.

For the researcher to gauge the effectiveness of the training, the researcher administered the survey at the end of the twelve-week training and documented and saved each question. The researcher compared the results of each question to ascertain to what degree the obstacles affected witnessing and to gauge the value of the training. The findings were used to develop a comprehensive and individual comparison of the results. A comprehensive summary of findings showed an average decrease of 48% of factors that once inhibited witnessing. The summary of results found in the results from the survey depicts a more detailed record of the results from the survey.

## Comprehensive Summary of Results



Findings Before Training:	Mean	Median	Mode
	6.83	7	8

## Total Responses Before Training: 220

[illegible]

**Score:** 1,496

<b>Findings After Training:</b>	<b>Mean</b>	<b>Median</b>	<b>Mode</b>
	3.2	3	3

**Total Responses After Training: 220**

[illegible]

**Score:** 725

**Deviation: -48%**

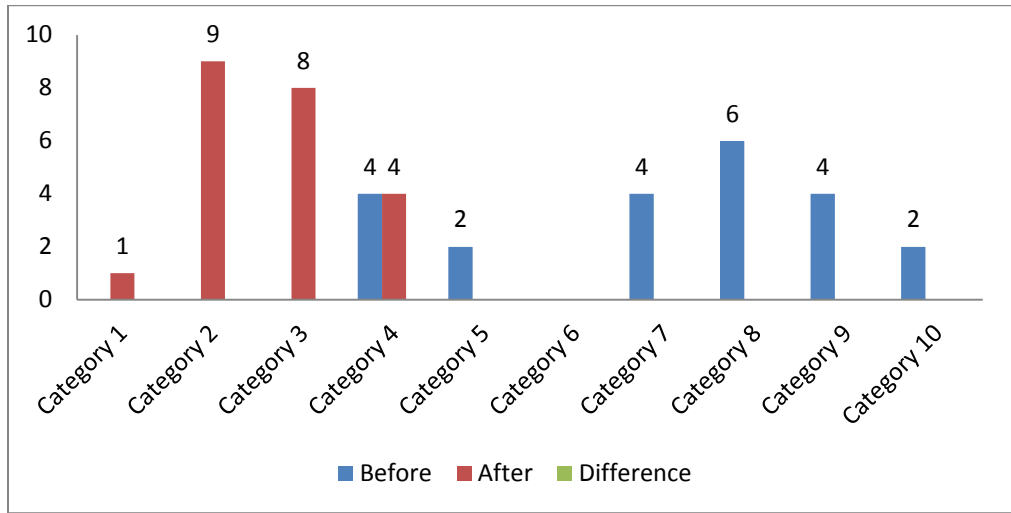
## **Summary of Individual Questions**

<b>Question</b>	<b>Before Training Response Total</b>	<b>After Training Response Total</b>	<b>Deviation Points/Percentages</b>
<b>1</b>	158	59	- 99/37%
<b>2</b>	191	70	-121/36%
<b>3</b>	177	82	-95/46%
<b>4</b>	174	85	-89/49%
<b>5</b>	109	102	-7/ 7%
<b>6</b>	143	71	-72/50%
<b>7</b>	156	66	-90/42%
<b>8</b>	127	58	-69/46%
<b>9</b>	173	56	-117/32%
<b>10</b>	88	76	-12/14%
<b>Findings</b>	<b>1,496</b>	<b>725</b>	<b>-772/ 48%</b>

1. How often does family, home, employment and personal commitments limit your witnessing, please circle one.

Before training: 1 2 3 4 5 6 7 8 9 10

After training: 1 2 3 4 5 6 7 8 9 10



Before Training: 

Mean	Median	Mode
7	8	8

Before Training Responses: 4,4,4,4,5,5,7,7,7,7,8,8,8,8,8,9,9,9,9,10,10

Score: 158

After Training: 

Mean	Median	Mode
2.6	3	2

After Training Responses: 1,2,2,2,2,2,2,2,2,2,3,3,3,3,3,3,3,3,4,4,4,4

Score: 59

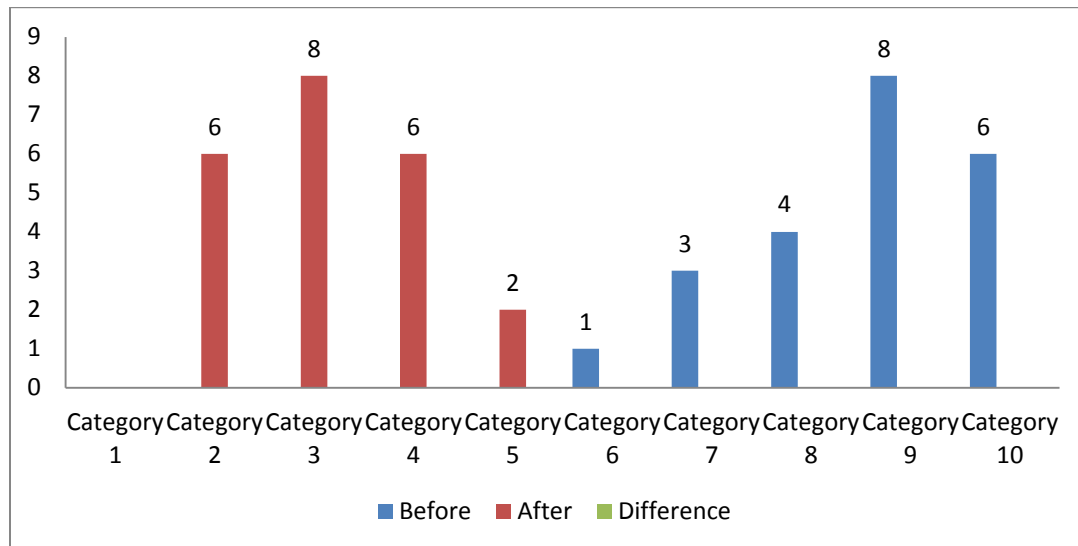
Results of Training

Score/Percentage  
Decrease 99/37%

2. Did the concern of not knowing how to answer difficult questions constrain you from witnessing?

**Before training:** 1 2 3 4 5 6 7 8 9 10

**After training:** 1 2 3 4 5 6 7 8 9 10



**Before Training:**

Mean	Median	Mode
8.7	9	9

**Before Training Responses:** 6,7,7,7,8,8,8,8,9,9,9,9,9,9,9,10,10,10,10,10,10

**Score:** 191

**After Training:**

Mean	Median	Mode
3.7	3	3

**After Training Responses:** 2,2,2,2,2,2,3,3,3,3,3,3,3,3,3,3,3,4,4,4,4,4,10,10

**Score:** 70

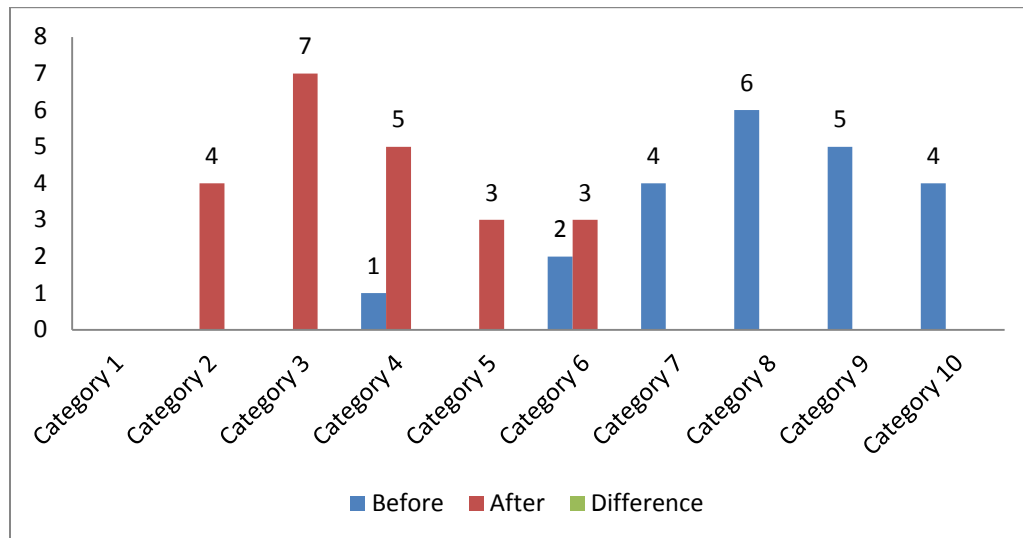
**Results of Training**

**Score/Percentage**  
Decrease 121/ 37%

3. Did the thought of your testimony or sharing of your faith being rejected cause you not to witness?

**Before training:** 1 2 3 4 5 6 7 8 9 10

**After training:** 1 2 3 4 5 6 7 8 9 10



**Before Training:** Mean      Median      Mode  
8                      8                      8

**Before Training Responses:** 4,6,6,7,7,7,7,8,8,8,8,8,8,9,9,9,9,10,10,10,10

**Score: 177**

**After Training:** Mean      Median      Mode  
4                      3                      3

**After Training Responses:** 2,2,2,2,3,3,3,3,3,3,3,4,4,4,4,4,5,5,5,6,6

**Score: 82**

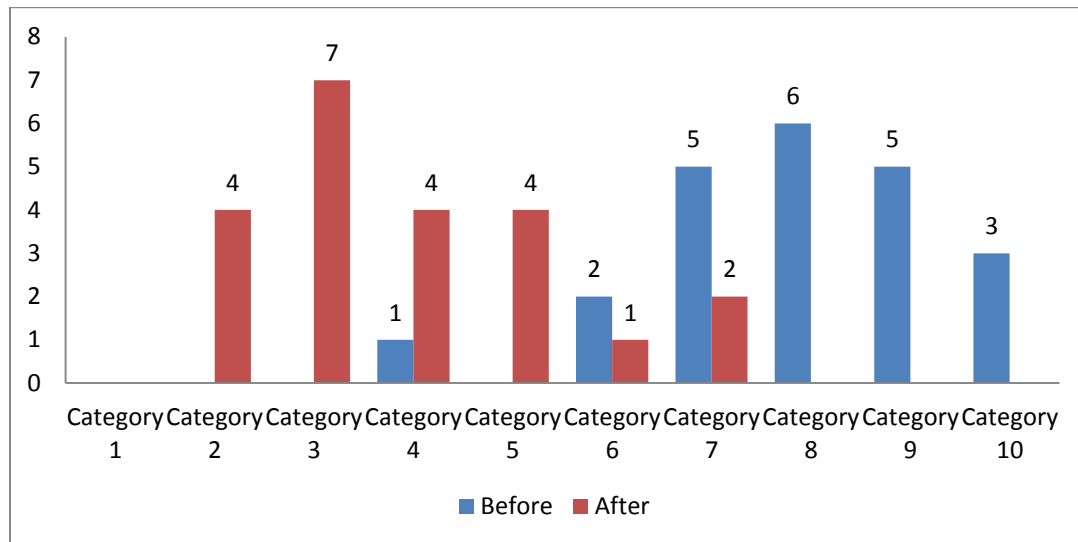
**Results of Training**

**Score/Percentage**  
Decrease 95/54%

4. Were you prepared adequately to confront your fear and demonstrate confidence in your training and in the promise that God will go before you?

**Before training:** 1 2 3 4 5 6 7 8 9 10

**After training:** 1 2 3 4 5 6 7 8 9 10



**Before Training:** Mean      Median      Mode  
7.9                      8                      8

**Before Training Responses:** 4,6,6,7,7,7,7,7,8,8,8,8  
8,8,9,9,9,9,9,10,10,10

**Score:** 174

**After Training:** Mean      Median      Mode  
3.8                      3.5                      3

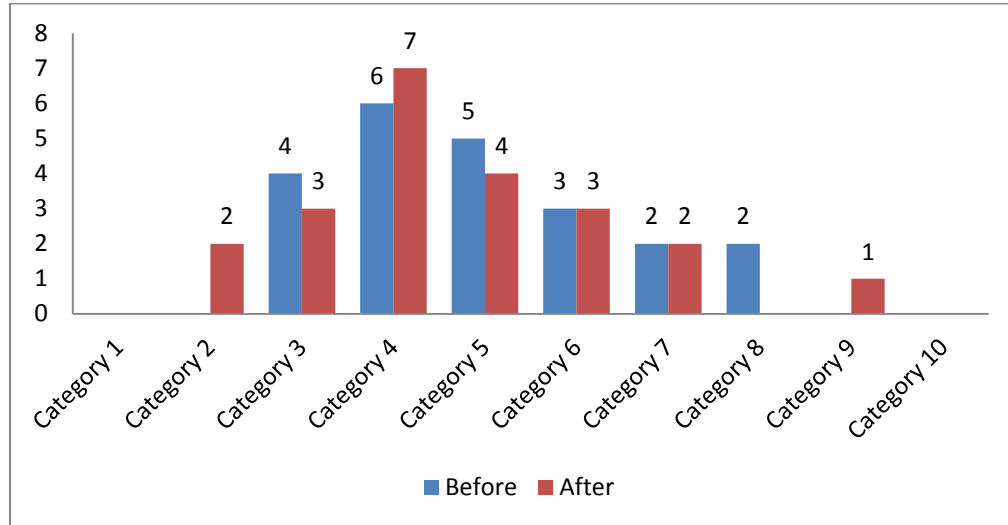
**After Training Responses:** 2,2,2,2,3,3,3,3,3,3,3,  
4,4,4,4,5,5,5,5,6,7,7

**Score:** 85

**Results of Training**

**Score/Percentage**  
Decrease 89/49%

5. Does a lack of communicating well have an effect on you and cause you not to witness?  
**Before training:** 1 2 3 4 5 6 7 8 9 10      **After training:** 1 2 3 4 5 6 7 8 9 10



**Before Training:** Mean      Median      Mode  
4.8                      5                      4

**Before Training Responses:** 3,3,3,3,4,4,4,4,4,4,5  
5, 5,5,5,5,6,6,6,7,8,8

**Score:** 109

**After Training:** Mean      Median      Mode  
5                              4                              4

**After Training Responses:** 2,2,3,3,3,4,4,4,4,4,4,  
4,5,5,5,5,5,6,6,6,7,7,9

**Score:** 102

**Results of Training**

**Score/Percentage**

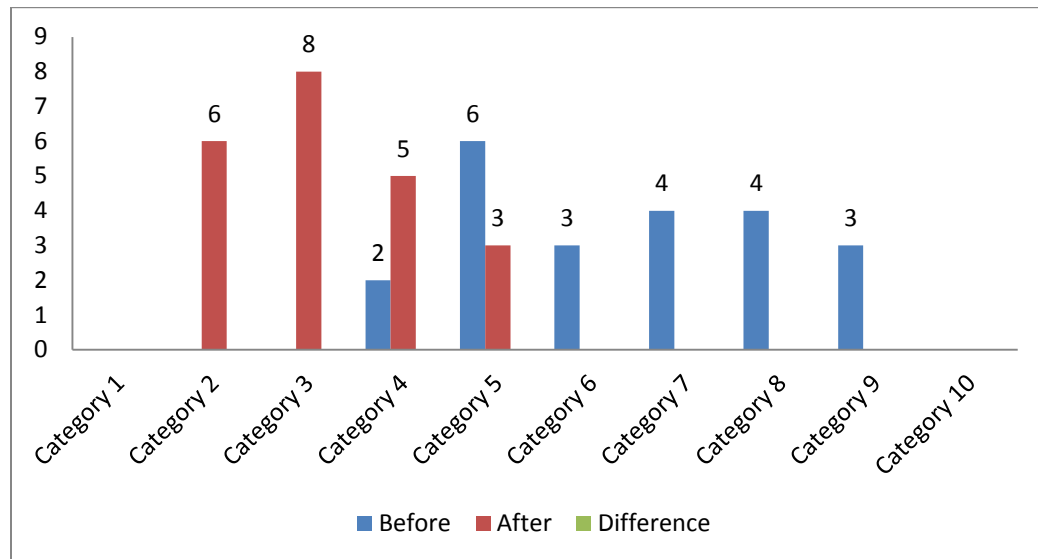
Decrease 7/9%-



6. Has the lack of training caused you not to share your faith with others?

**Before training:** 1 2 3 4 5 6 7 8 9 10

**After training:** 1 2 3 4 5 6 7 8 9 10



Before Training:	Mean	Median	Mode
	6	6	5

**Before Training Responses :** 4,4,5,5,5,5,5,6,6,6,  
7,7,7,8,8,8,8,9,9,9

**Score:** 143

After Training:	Mean	Median	Mode
	3	3	3

**After Training Responses:** 2,2,2,2,2,3,3,3,3,3,  
3,3,3,4,4,4,4,5,5,5

**Score: 71**

## Results of Training

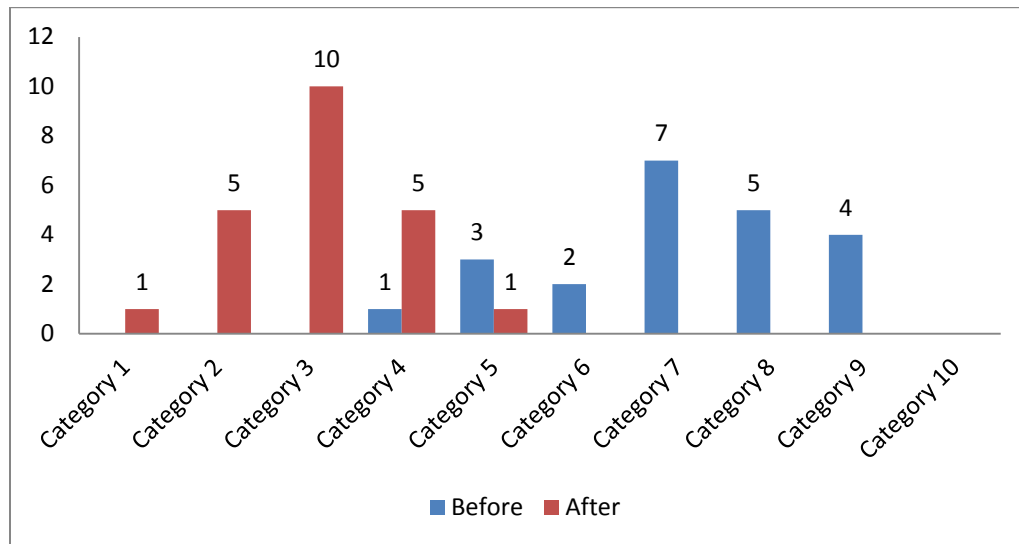
**Score/Percentage**

Decrease **72/49%**

7. Did the fear of not knowing how to witness cause you not to share your faith?

**Before training:** 1 2 3 4 5 6 7 8 9 10

**After training:** 1 2 3 4 5 6 7 8 9 10



**Before Training:** Mean      Median      Mode  
                              7                      7                      7

**Before Training Responses :** 4,5,5,5,6,6,7,7,7,7,7  
    7,7,8,8,8,8,8,9,9,9,9

**Score:**156

**After Training:** Mean      Median      Mode  
                              3                      3                      3

**After Training Responses:** 1,2,2,2,2,2,3,3,3,3,3  
    3,3,3,3,3,4,4,4,4,4,5

**Score:** 66

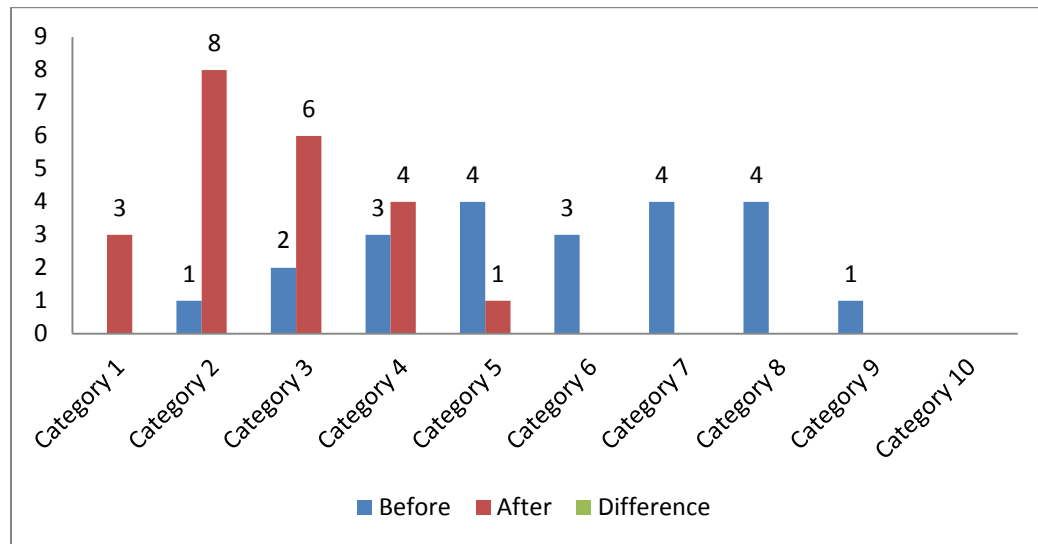
**Results of Training**

**Score/Percentage**  
 Decrease 90/42%

8. Did the fear of people knowing your former lifestyle cause you not to witness?

**Before training:** 1 2 3 4 5 6 7 8 9 10

**After training:** 1 2 3 4 5 6 7 8 9 10



<b>Before Training:</b>	<b>Mean</b>	<b>Median</b>	<b>Mode</b>
	5.7	6	5, 7, 8

**Before Training Responses:** 2,3,3,4,4,4,5,5,5,5,6,  
6,6,7,7,7,7,8,8,8,8,9

**Score:**127

<b>After Training:</b>	<b>Mean</b>	<b>Median</b>	<b>Mode</b>
	2.6	2.5	4

**After Training Responses:** 1,1,1,2,2,2,2,2,2,2,2  
3,3,3,3,3,3,4,4,4,4,5

**Score:** 58

## Results of Training

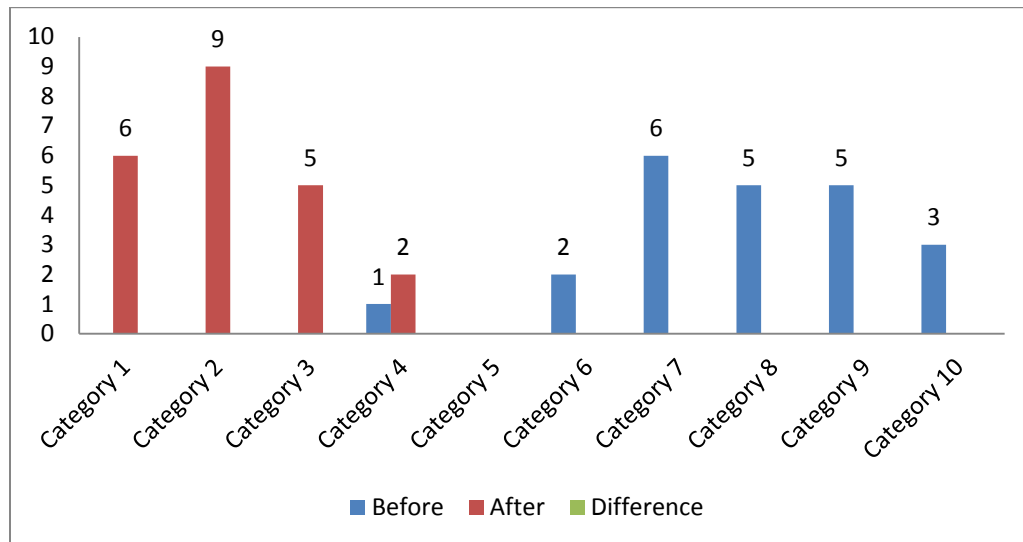
**Score/Percentage**

Decrease 69/46%

9. Did complacency or being satisfied with the way things are cause you not to witness?

**Before training:** 1 2 3 4 5 6 7 8 9 10

**After training:** 1 2 3 4 5 6 7 8 9 10



<b>Before Training:</b>	<b>Mean</b>	<b>Median</b>	<b>Mode</b>
	7.8	8	7

**Before Training Responses:** 4,6,6,7,7,7,7,7,8,8,8,  
8,8,9,9,9,9,10,10,10

**Score:** 173

<b>After Training:</b>	<b>Mean</b>	<b>Median</b>	<b>Mode</b>
	2	2	2

**After Training Responses:** 1,1,1,1,1,2,2,2,2,2,  
2,2,2,2,3,3,3,3,4,4

**Score:56**

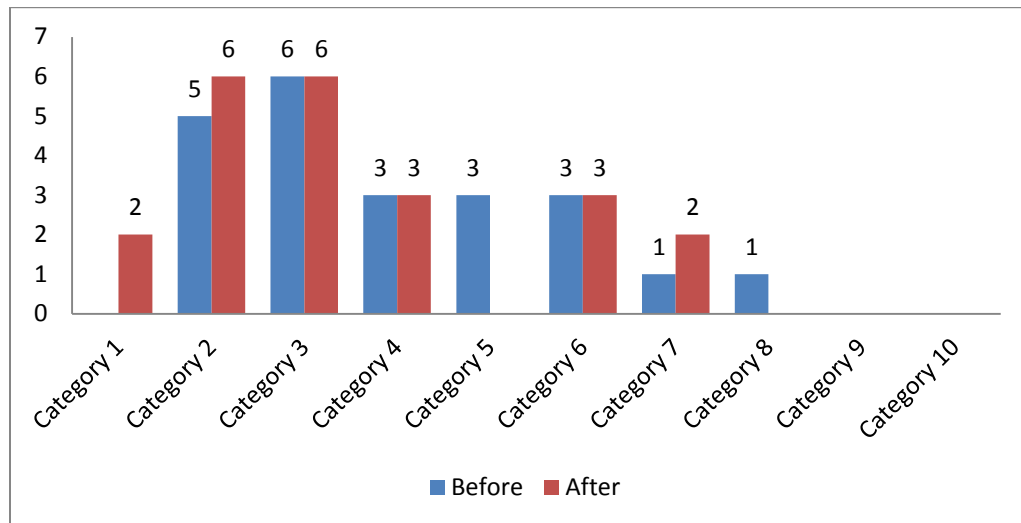
## Results of Training

**Score/Percentage**  
Decrease 117/31%-

# 10. Other issues that have hampered you from witnessing

**Before training:** 1 2 3 4 5 6 7 8 9 10

**After training:** 1 2 3 4 5 6 7 8 9 10



**Before Training:** Mean      Median      Mode  
                          3                      3                      3

**Before Training Responses:** 2,2,2,2,2,3,3,3,3,3,3,  
    4,4,4,5,5,5,6,6,6,7,8

**Score:**88

**After Training:** Mean      Median      Mode  
                          3                      3                      2, 3

**After Training Responses:**1,1,2,2,2,2,2,2,3,3,3,  
    3,3,3,4,4,4,4,6,6,6,7,7

**Score:** 76

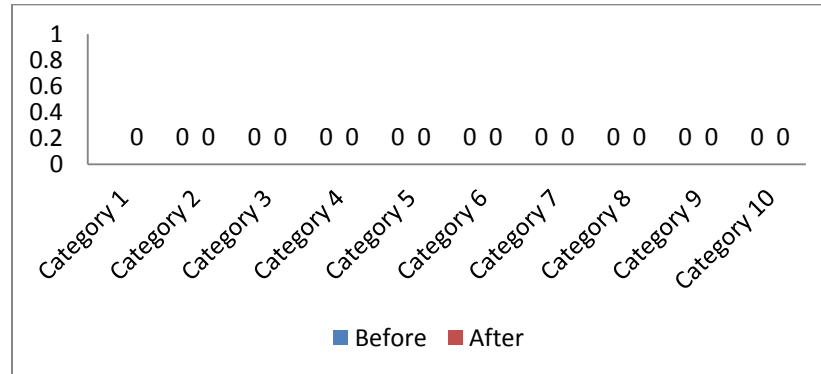
**Results of Training**

**Score/Percentage**

Decrease 12/13%

11. Other events that has hampered you from witnessing.

**Before training:** 1 2 3 4 5 6 7 8 9 10 **After training:** 1 2 3 4 5 6 7 8 9 10



**Before Training:** Mean      Median      Mode      Deviation

**After Training:** Mean      Median      Mode

### **Survey 3: Preparing Disciples to Share Their Faith**

This portion of the exit survey contained twenty-seven questions and was designed to gauge the training's overall effectiveness. The survey focused on the trainer, the structure of the training, individual preparedness, and personal observations. The survey revealed the participants' understanding of the material presented and their motivation. In addition, the researcher sought to ascertain how well the training prepared the participants to deliberately seek ways to share their faith. For the researcher to gauge the effectiveness of the training, the researcher administered the survey at the end of the twelve-week training to gauge the value of the training. The findings were used to develop a comprehensive, individual summary of the results.

A comprehensive summary was created for the responses from twenty-two participants to twenty-one measureable questions on a scale of one to ten. The responses to the questions after the training indicated a cumulative score of 3,964 points out of a maximum number of 4,620 points. A comparison of findings showed an average increase of 85.8% from when training started. The summary of results depicts a more detailed record of the results from the survey.

## Summary of Results

### Comprehensive Summary of Results

#### Mean: (8.57)

8.86 8.54 9.31 9.54 10 8.54 8.09 8.95 9.18 9.13 7.45 8.72 8.09 9.31 8.5 9 9.09 0 9.8 10 10

#### Median: (9)

9 8 9 10 10 8.5 8 9 9.5 9 7 9 8 9.5 8 9 9 0 10 10 10

#### Mode: (9)

9 8 9 10 10 8 8 9 9 10 9 7 9 8 10 8 9 9 0 10 10 10

#### Range: (3)

2 3 2 1 0 3 2 3 2 2 2 2 3 2 3 2 2 0 1 0 0

### Summary of Individual Questions After Training

	<b>Mode</b>	<b>Median</b>	<b>Mode</b>	<b>Range</b>	<b>Percentage</b>
1.	8.86	9	9	2	195/220 = 88.6%
2.	8.54	8	8	3	188/220 = 85.4%
3.	9.31	9	9	2	205/220 = 93.1%
4.	9.54	10	10	1	210/220 = 95.4%
5.	10	10	10	0	220/220 = 100%
6.	8.54	8.5	8	3	188/220 = 85.4%
7.	8.09	8	8,9	2	178/220 = 80.9%
8.	8.95	9	9	3	197/220 = 89.5%
9.	9.18	9.5	10	2	202/220 = 91.8%
10.	9.13	9	9	2	201/220 = 91.3%
11.	7.45	7	7	2	164/220 = 74.5%
12.	8.72	9	9	2	192/220 = 87.2%
13.	8.09	8	8	3	178/220 = 80.9%
14.	9.31	9.5	10	2	205/220 = 93.1%
<b>15. Obstacles to sharing the faith</b>					
16.	8.5	8	8	3	197/220 = 85.0%



17.	9	9	9	2	$198/220 = 90.0\%$
18.	9.09	9	9	2	$200/220 = 90.9\%$
19.	0	0	0	2	$0/220 = 0\%$
20.	9.8	10	10	1	$216/220 = 98.1\%$
21.	10	10	10	0	$220/220 = 100\%$
22.	10	10	10	0	$220/220 = 100\%$

**23. Evangelism training could be on Wednesday and Sunday Mornings.**

24.

**25. Some questions were redundant.**

**26. Some surveys were too lengthy.**

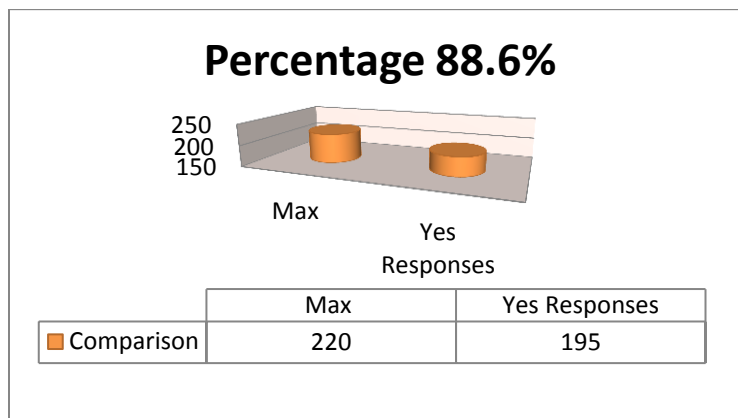
**27. Evangelism Event**

**Total**  $3964/4620 = 85.8\%$

## Preparing Disciples to Share Their Faith

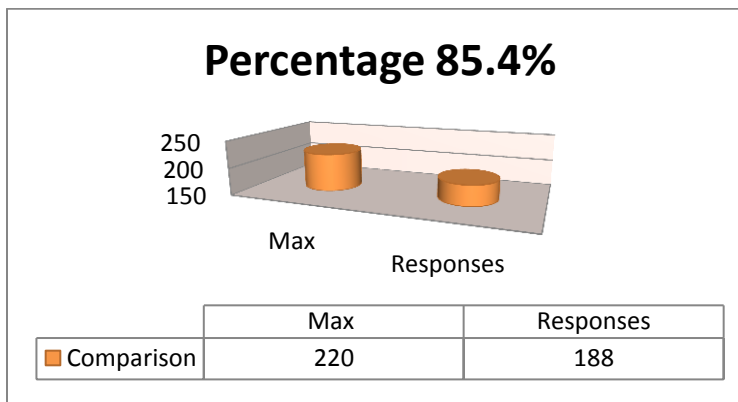
This section determines whether the training prepared the disciple for a successful life of evangelism since taking the training. The survey focuses on the trainer, structure of the training, individual preparedness, and personal observations. The survey will also reveal the participants understanding of the material presented and motivation. Please circle one, be as accurate as possible using 1 being seldom 5 occasionally and 10 very often.

1. Do you consider yourself to be proficient in sharing your faith since taking this course?  
Yes or no?



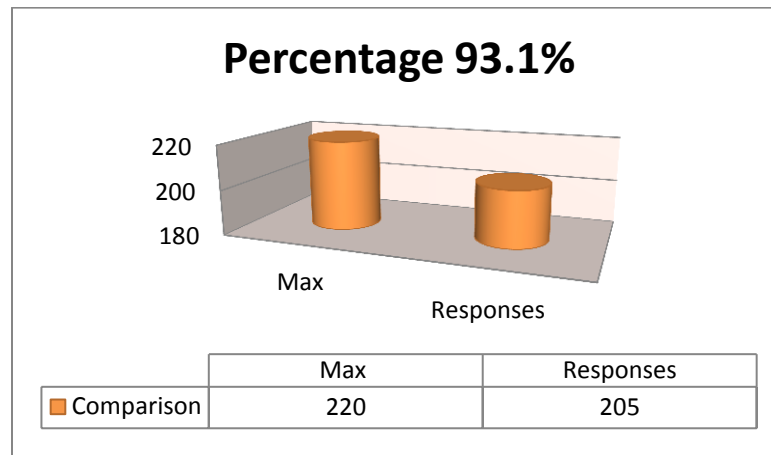
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
8.86	9	9	2	195/220 = 88.6%

2. Was this course helpful to you in preparing you for a life of personal evangelism?



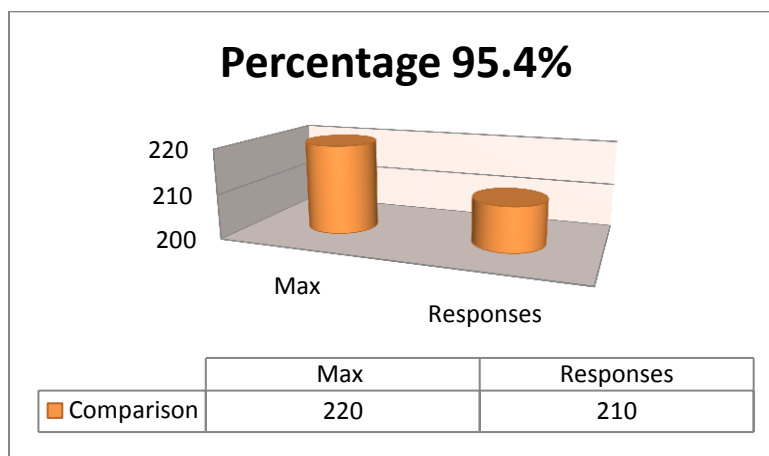
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
8.54	8	8	3	188/220=85.4%

3. Did the training prepare you for a successful evangelism encounter when an opportunity occurs?



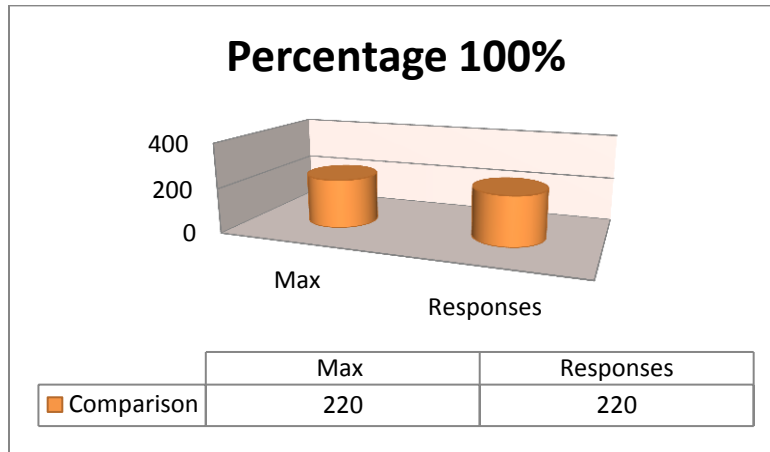
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
9.31	9	9	2	205/220=93.1%

4. Did the instructor have a good understanding of the information presented during the course?



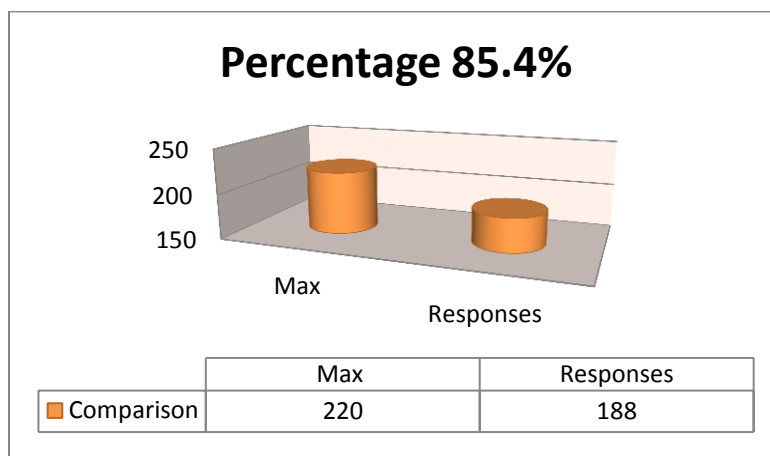
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
9.54	10	10	1	210/220 = 95.4%

5. Do you fully understand as a disciple, God provides the power, the message, the opportunities and even the words, as we are obedient in sharing the gospel?



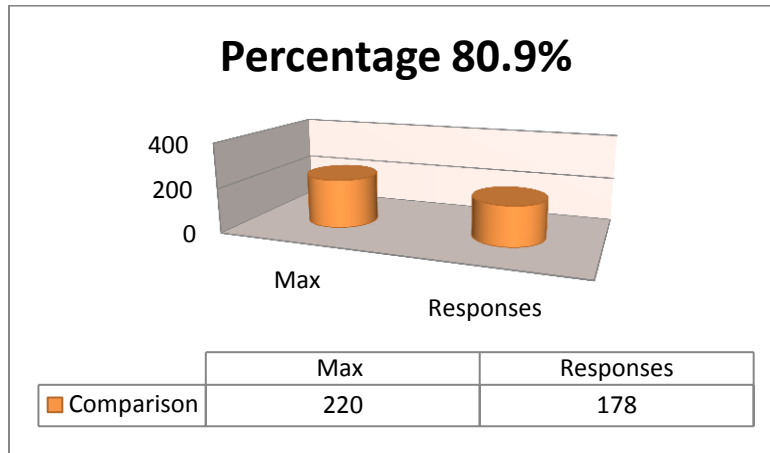
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
10	10	10	0	220/220=100%

6. As a disciple did the training motivate you to learn to share the gospel?



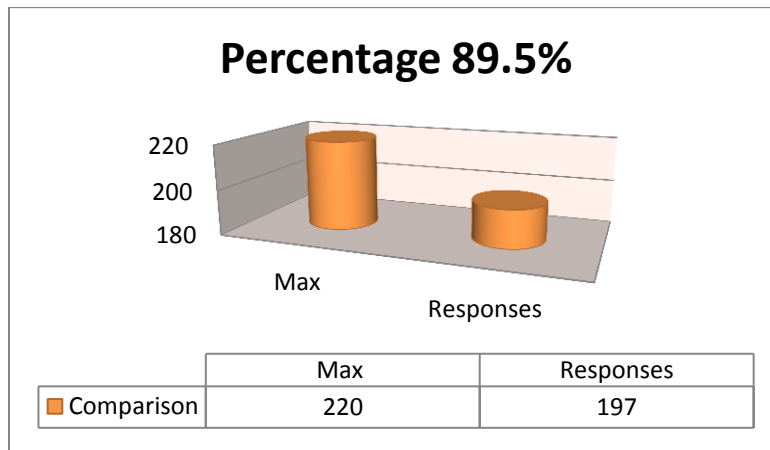
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
8.54	8.5	8	3	188/220 = 85.4%

7. Do you fully understand the four parts of the gospel (Elements of the Gospel), and can clearly present it to others?



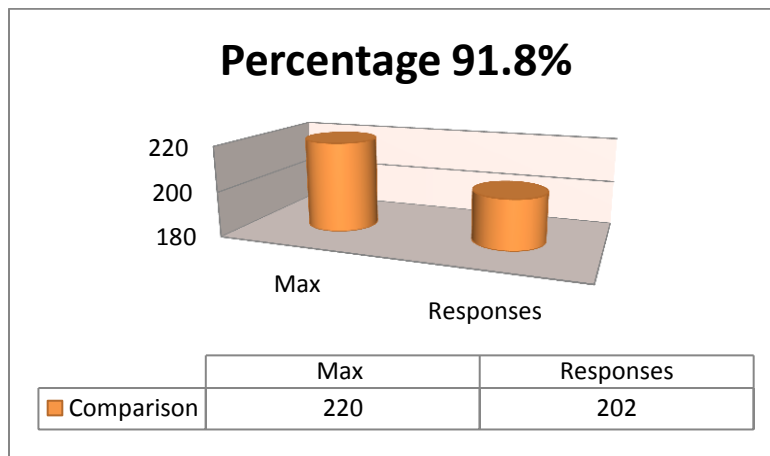
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
8.09	8	8,9	2	178/220 = 80.9%

8. Did the training enhance your ability to clearly and concisely present your testimony in a way that is interesting and points the unsaved to Christ?



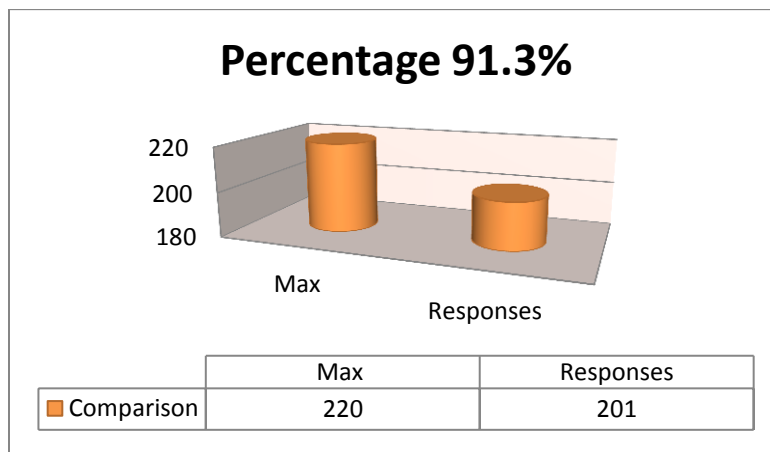
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
8.95	9	9	3	197/220 = 89.5%

9. Do you understand the different types of testimony?



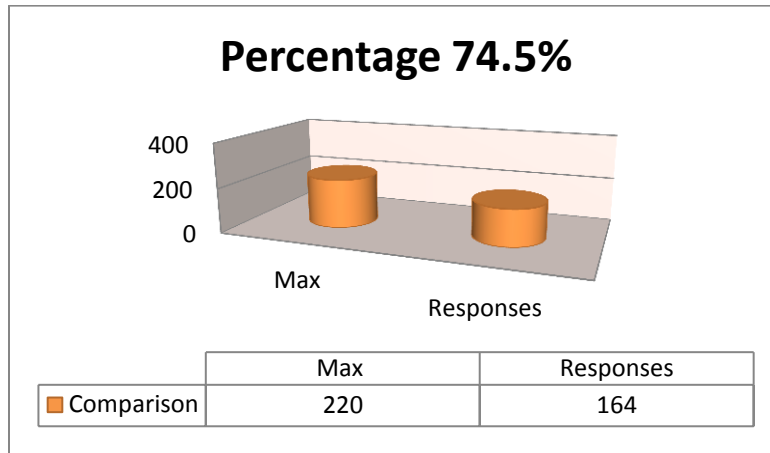
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
9.18	9.5	10	2	202/220 = 91.8%

10. After taking this training, are you now more able to share the gospel with a non-believer in a confident and clear manner ?



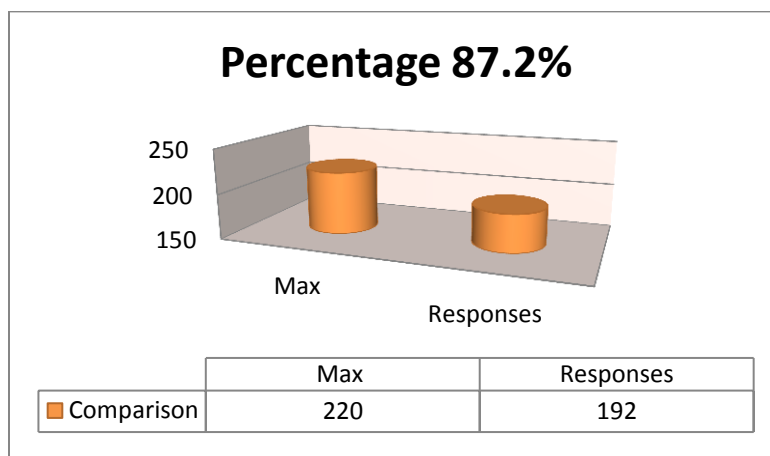
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
9.13	9	9	2	201/220 = 91.3%

11. Was the training helpful in enhancing your ability as a disciple to be able to follow-up with a Christian in their new faith?



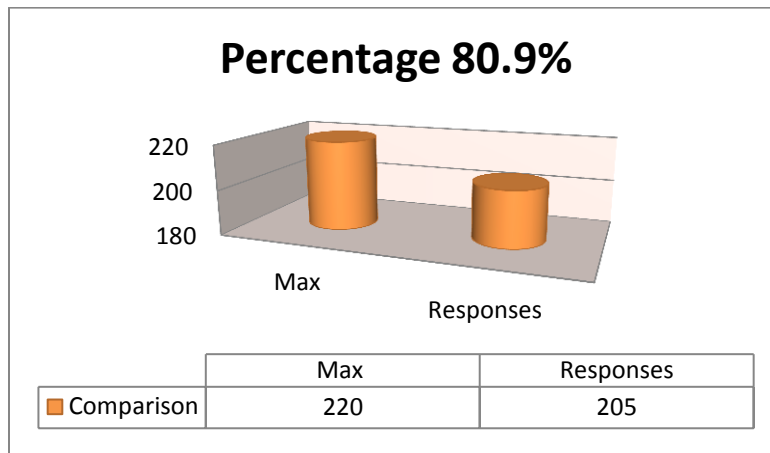
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
7.45	7	7	2	164/220 = 74.5%

12. After taking this training can you now think through ways of turning a conversation with non-Christians too spiritual subjects and focus attention on Christ?



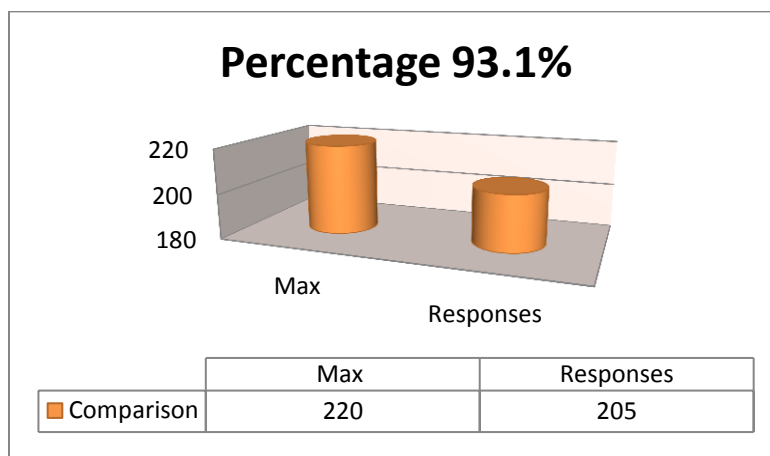
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
8.72	9	9	2	192/220 = 87.2%

13. Did the training prepare you to answer the seven common basic questions that non-believers ask in a loving, calm and caring manner?



<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
8.09	8	8	3	178/220 = 80.9%

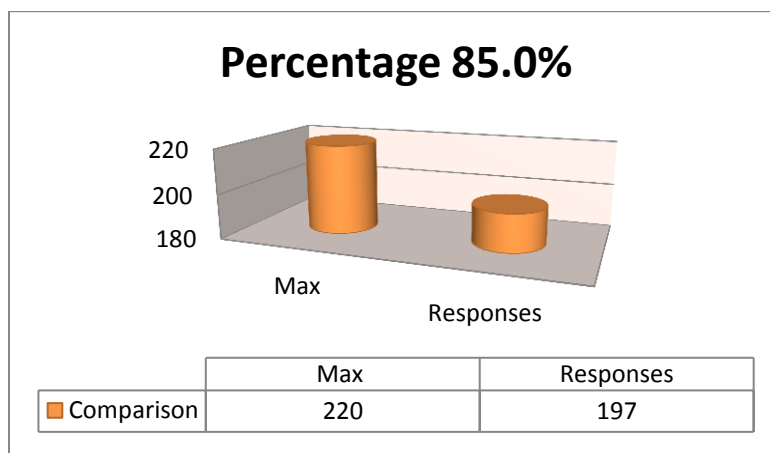
14. Obstacles to sharing the gospel such as complacency, fear of rejection and lack of knowledge dealt with effectively.



<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
9.31	9.5	10	2	205/220 = 93.1%

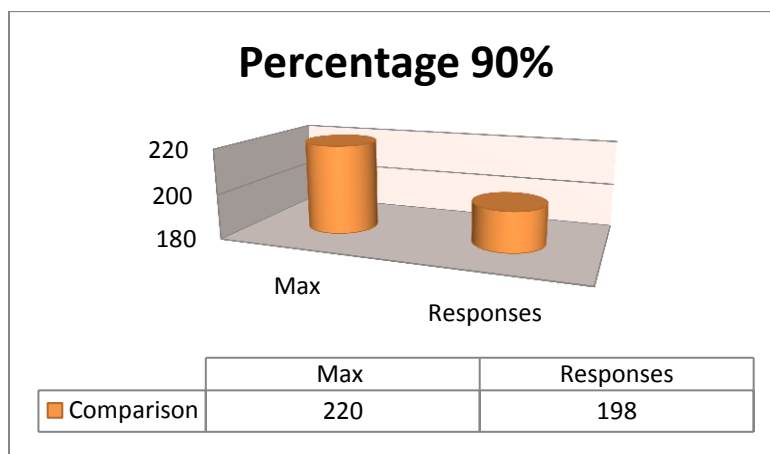


15. What was the least compelling portion of the course? Obstacles to sharing the faith.
16. Do you consider yourself trained properly to hand out literature that explains the importance of developing a relationship with Christ such as gospel tracts?



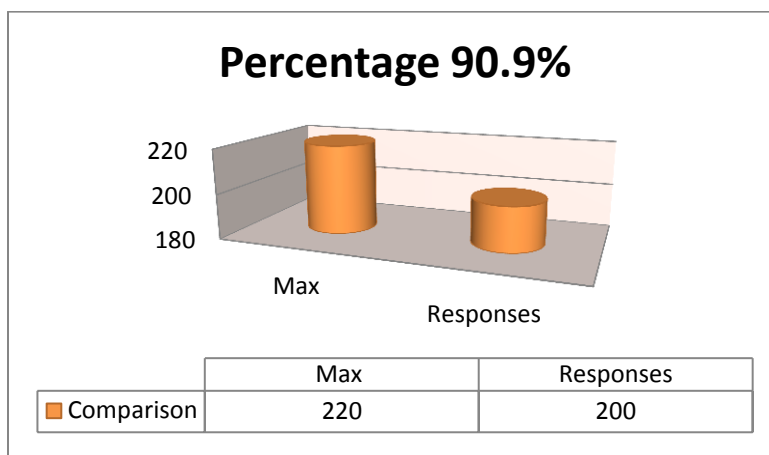
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
8.5	8	8	3	197/220 = 85.0%

17. Do you feel this training has adequately equipped you to share your faith?



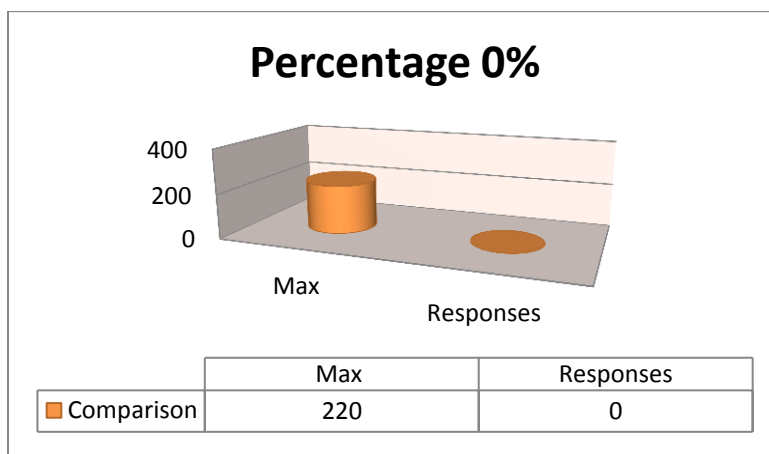
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
9	9	9	2	198/220 = 90.0%

18. Has this course given you the confidence needed to help you to share your faith regularly?



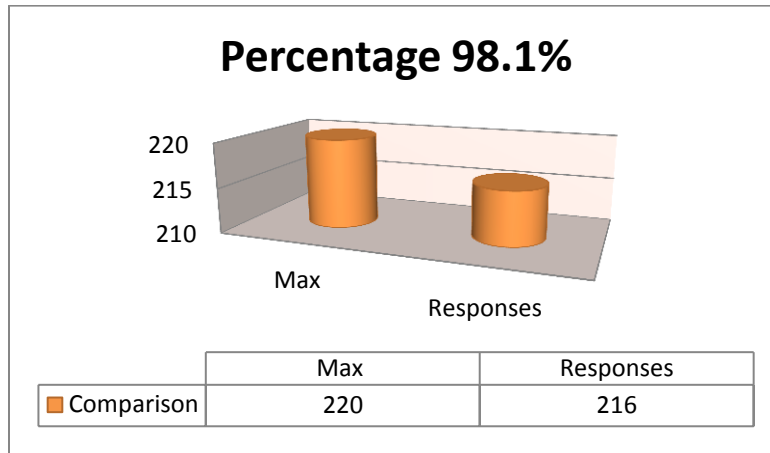
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
9.09	9	9	2	200/220 = 90.9%

19. If this training has not help build your confidence what can be done to have better prepare you?



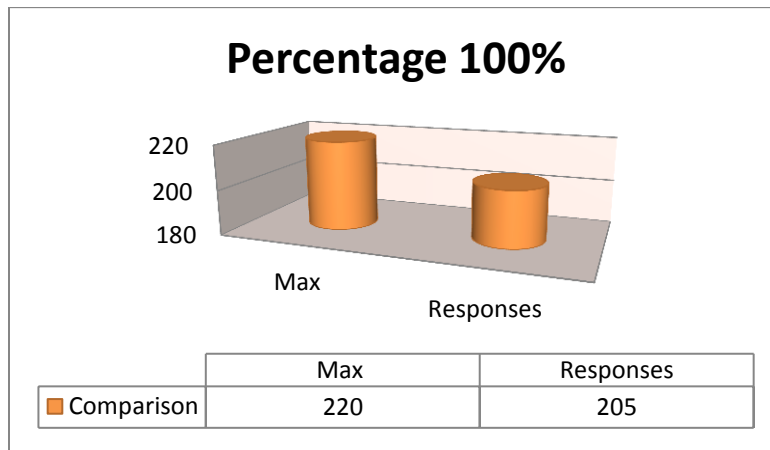
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
0	0	0	2	0/220 = 0%

20. Do you feel you have a better understanding of evangelism and have become more conscience of your responsibility after this training?



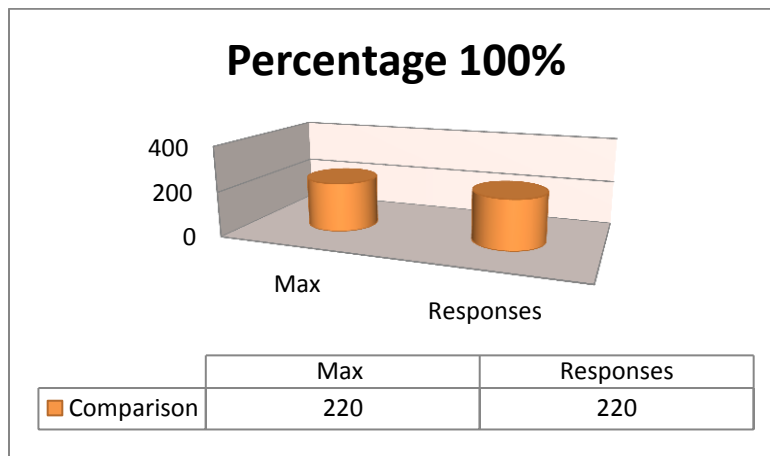
<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
9.8	10	10	1	216/220 = 98.1%

21. Do you think you will begin to see evangelism as a lifestyle rather than an event?



<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
10	10	10	0	220/220 = 100%

22. Has this course improved your desire to be a witness for Christ?



<u>Mean</u>	<u>Median</u>	<u>Mode</u>	<u>Range</u>	<u>Percentage</u>
10	10	10	0	220/220 = 100%

23. Please provide additional comments that would be helpful to make the program more effective:

**Evangelism training could be on Wednesday and Sunday Mornings.**

24. What could be improved in this training to make it more effective for future training?

25. Is there anything that could be added or deleted from the training to make more effective for future training?

**Some questions were redundant.**

26. What could the trainer have done differently to make this course better?

**Some surveys were too lengthy.**

27. What was most enlightening portion of training for you?

**Evangelism Event**

#### **Survey 4: Written Examination**

This portion of the exit survey was based on twenty-six questions and was designed to gauge the participants' understanding of sin, forgiveness, and redemption. Another goal of the researcher was to obtain a measure of the disciples' knowledge of the basic understanding of God's plan to redeem humanity through Jesus's sacrifice. The researcher sought to discover if WDA's training manual would be useful in future training by measuring how well the training prepared the participants to share the redemption story.

To accomplish this, the survey was administered twice, first at the beginning of the twelve-week training. At this time, each question was documented and saved. The survey was administered again twelve weeks later at the end of the training, and the results were recorded and saved. Then the results from both surveys were compared to gauge the effectiveness of the evangelism training. An analysis of the findings for each individual question is presented in this evaluation. The responses to each question are presented in a graph. The answers are displayed in the graph in two ways: as a bar graph and as a numerical matrix of responses. This gives the reader two ways of processing the information presented.

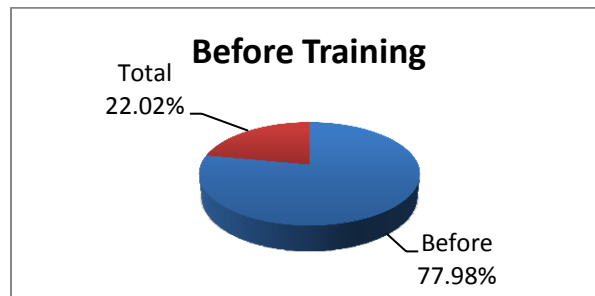
A comprehensive summary was created for the 572 responses from twenty-two participants to twenty-six questions. The pre-training questions indicated a score of 446 (77.98%) on the written examination. The post training responses to the twenty-six questions resulted in a score of 570 (99.6%). A comparison of the findings showed an average increase of 22.02%. The summary of results in the findings depicts a more detailed record of the results from the survey.

# Comprehensive Summary of Results

## Findings Before and After Training

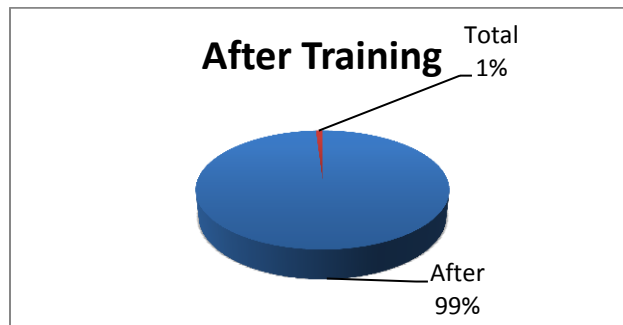
### Before Training Results

Response Score: 446 Questions Total: 572 = 77.98 %



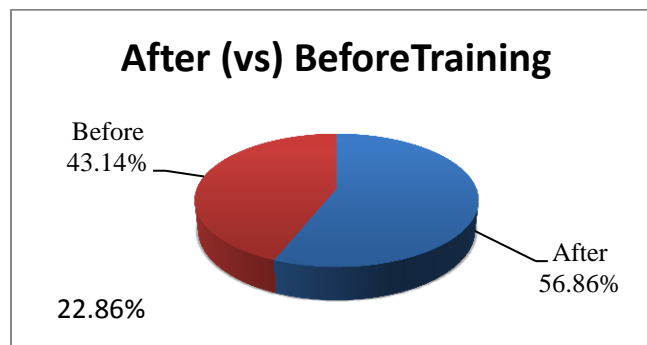
### After Training Results

Response Score: 570 Questions Total: 572 = 99.6 %



### After (vs) Before Training Results

After: 570 Before: 446 = 22.86%



## Individual Comprehensive Responses

### Individual Responses

### Individual Percentages

#### Before and After Training

#### Before and After Training

Question	<u>Before Training</u>	<u>After Training</u>	<u>Before Training</u>	<u>After Training</u>
1	22	22	100%	100%
2	19	22	86.3%	100%
3	14	21	63.6%	95.4%
4	22	22	100%	100%
5	22	22	100%	100%
6	15	21	65.1%	95.4%
7	22	22	100%	100%
8	20	22	90.9%	100%
9	20	22	90.9%	100%
10	19	22	86.3%	100%
11	18	22	81.8%	100%
12	20	22	90.9%	100%
13	22	22	100%	100%
14	10	22	45.4%	100%
15	22	22	100%	100%
16	17	22	77.2%	100%
17	13	22	59%	100%
18	14	22	63.6%	100%
19	16	22	72.7%	100%
20	18	22	81.8%	100%
21	16	22	72.7%	100%
22	14	22	63.6%	100%
23	13	22	59%	100%
24	8	22	36.3%	100%
25	12	22	54.5%	100%
26	<u>18</u>	<u>22</u>	<u>81.8%</u>	<u>100%</u>
<b>Total</b>	<b>446</b>	<b>570</b>	<b>77.98%</b>	<b>99.6%</b>

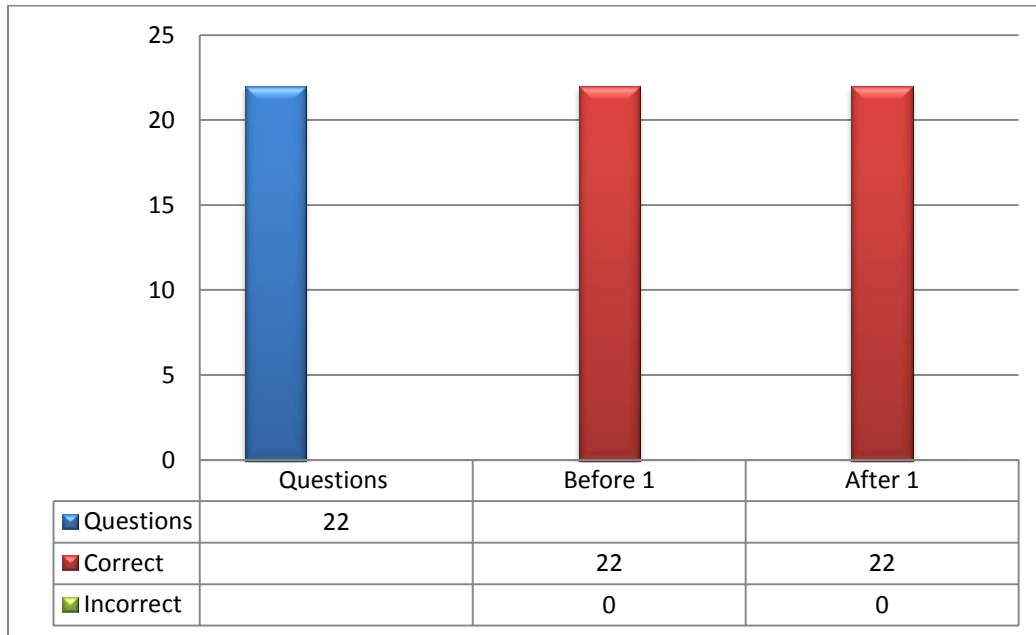
**Results      124 Point Increase**

**22.02% Percent Increase**

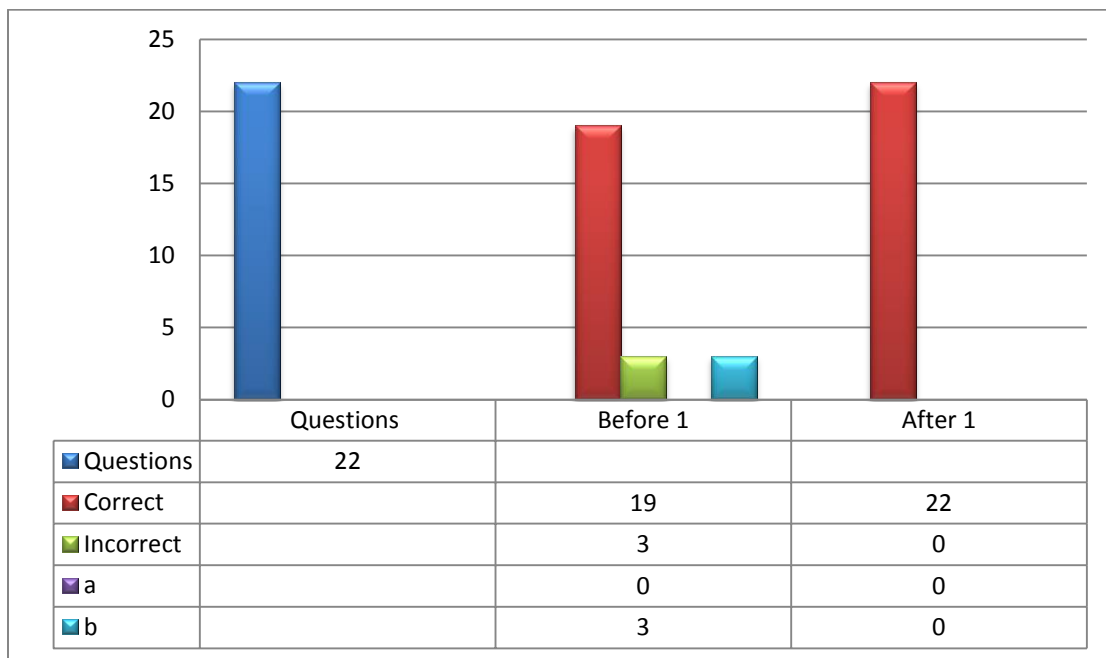
## Before and After Training Results

### What scripture teaches about sin.

1. What is sin?

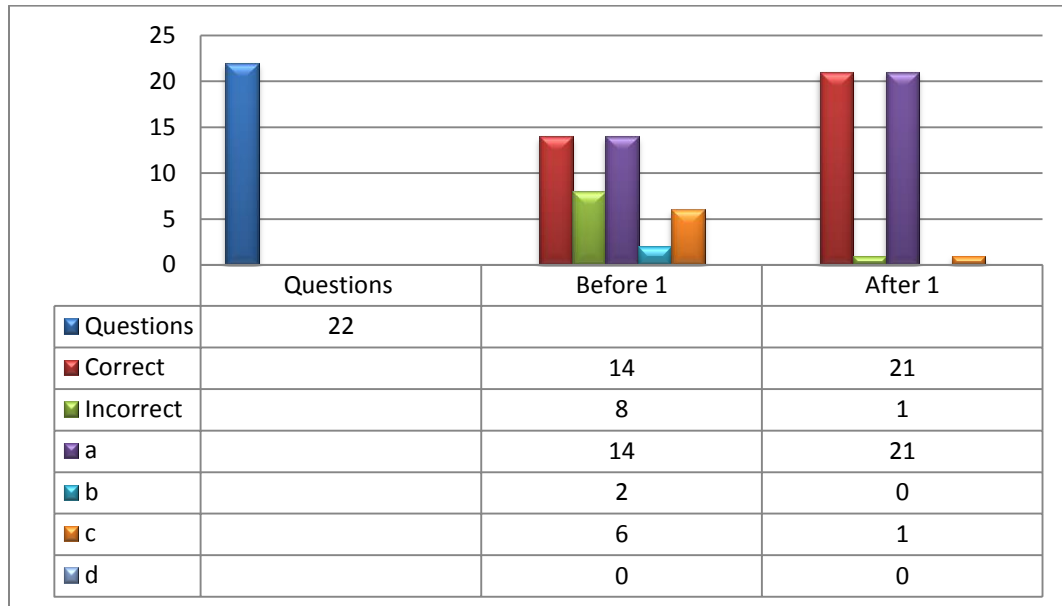


2. Is sin something that a person? (a) Commits (b) Inherits



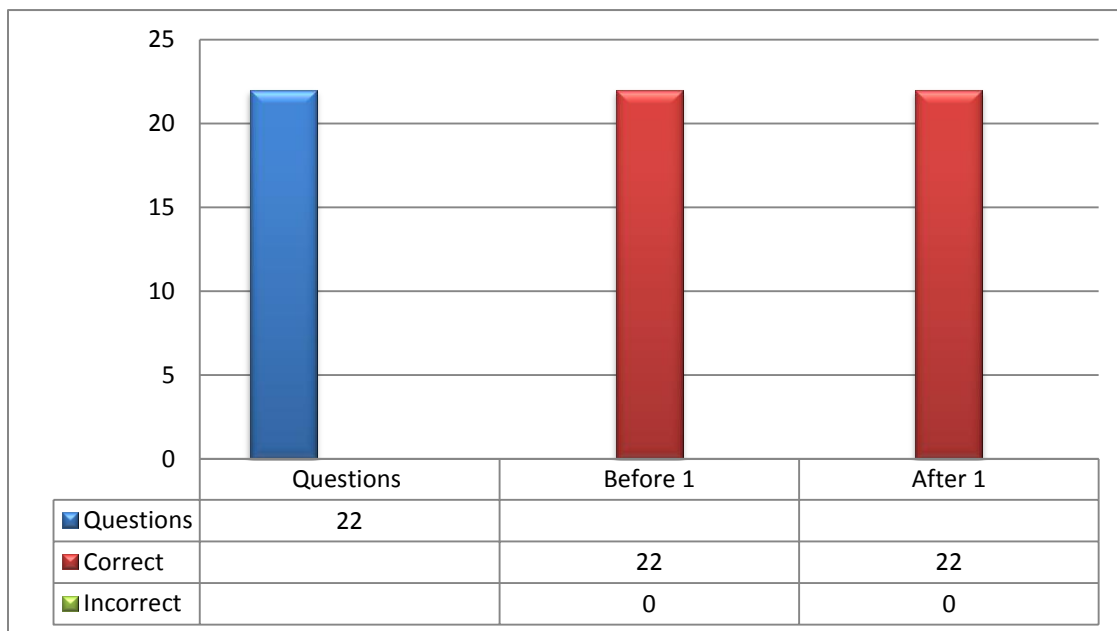


3. What sins are we guilty of? (a) Just the ones we commit. (b) The sins parents commit. (c) Adam's. (d) All the preceding.

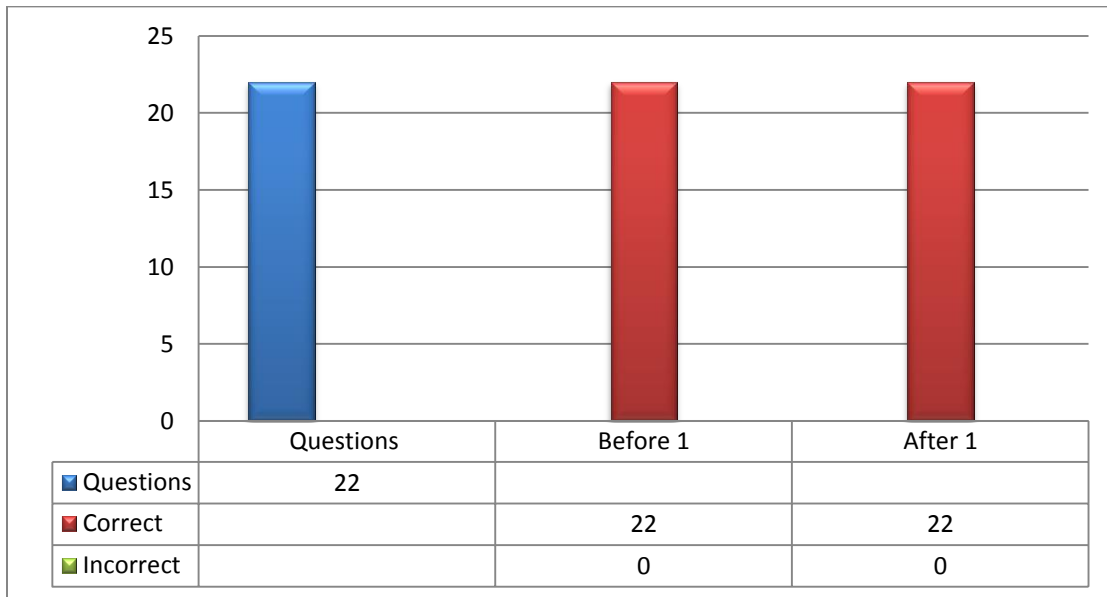


**What scripture teaches about our destiny.**

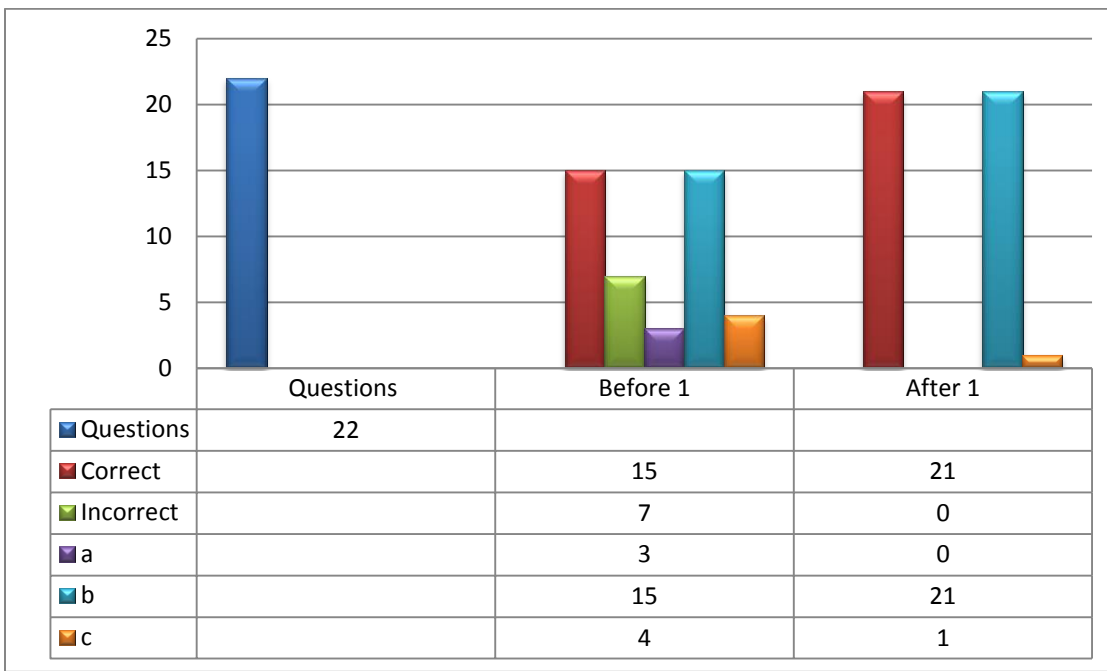
1. How do we receive eternal life?



2. Will everyone be judged?

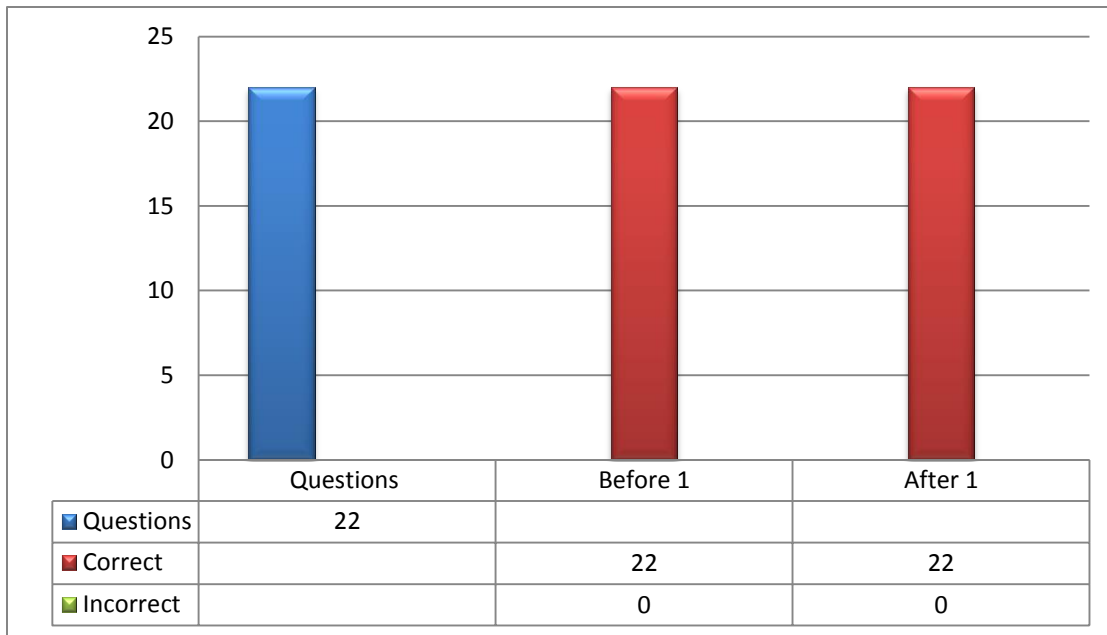


3. On what basis will each one be judged? (a) What his parents did (b) What he has done in the body, (c) What Adam did.



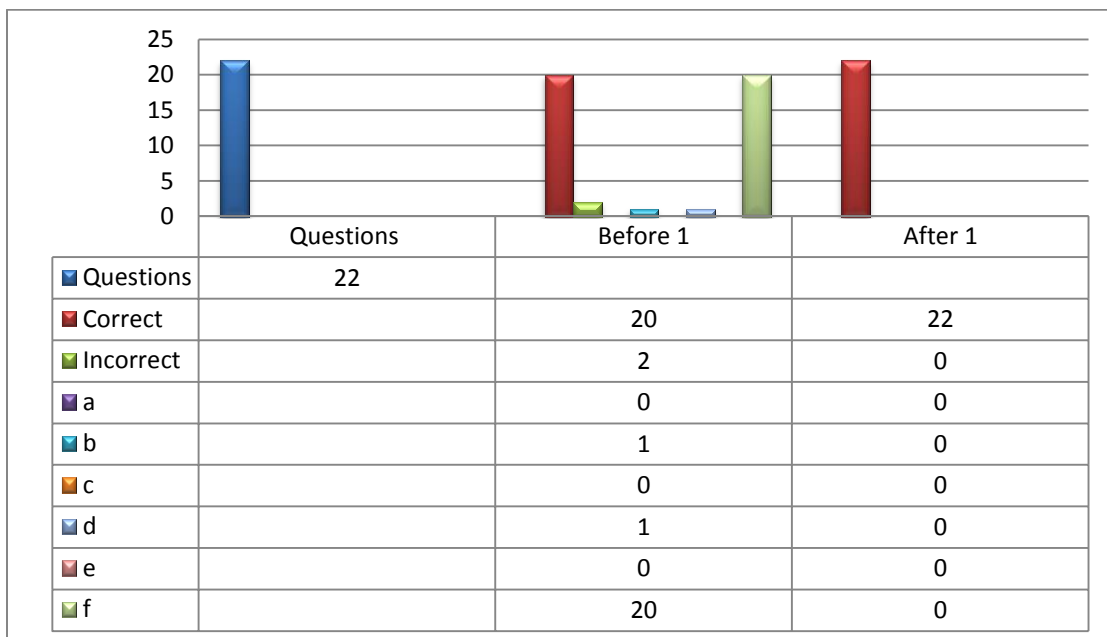
## What scripture teaches about sin

1. What will be the end of those who commit sins?

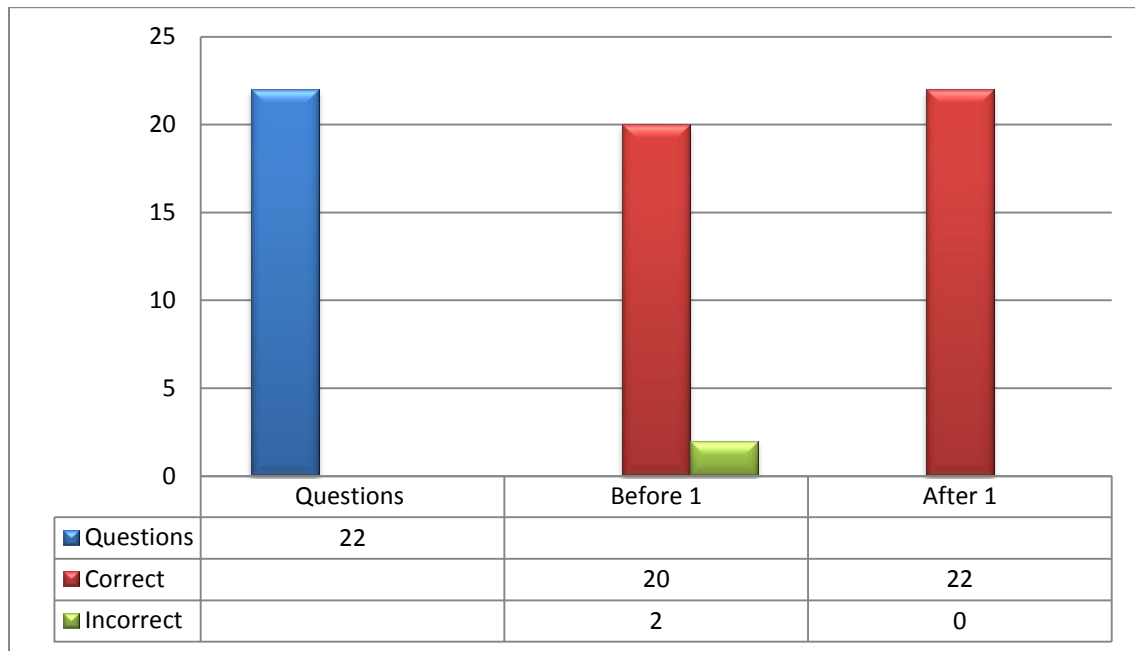


2. What are some signs that Paul warned about?

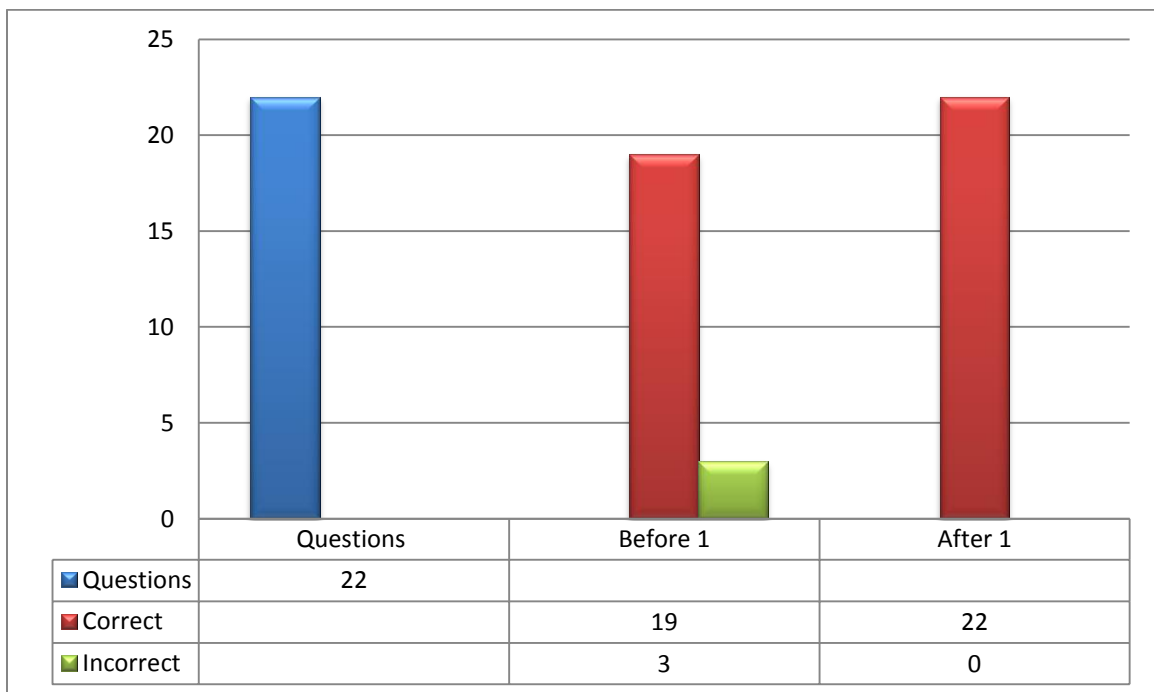
(a) Lovers of self, idolatry (b) Lovers of money, (c) Witchcraft, (d) Disobedient to parents, (e) Unthankful, (f) All the preceding.



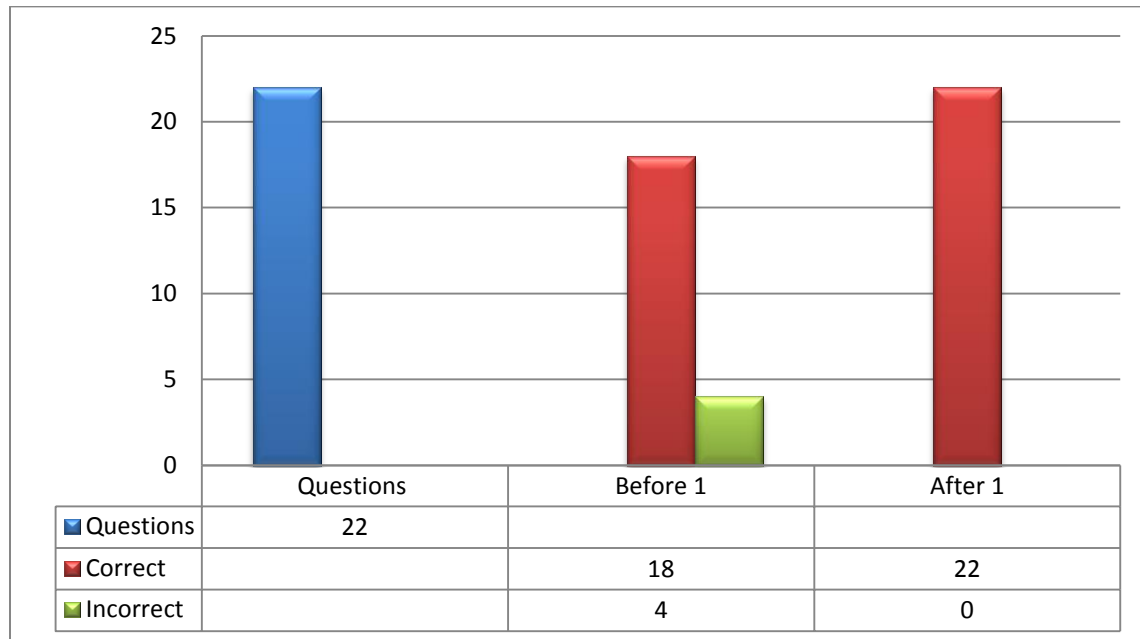
3. How many people are righteous and good?



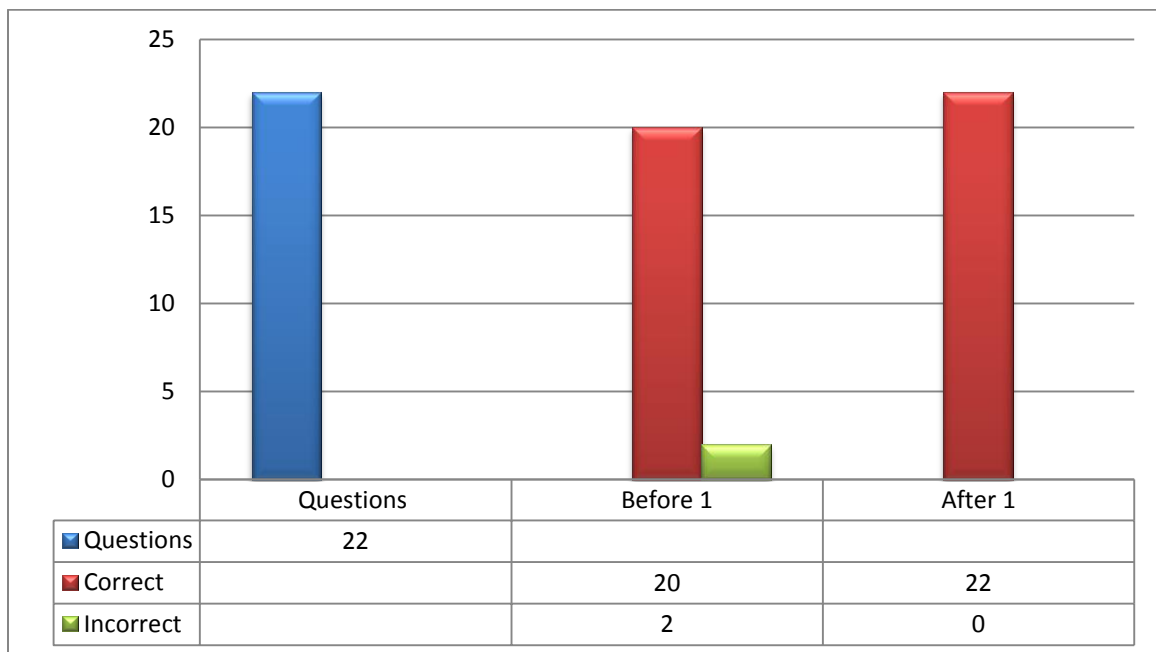
4. What happens to our fellowship with God when we sin?



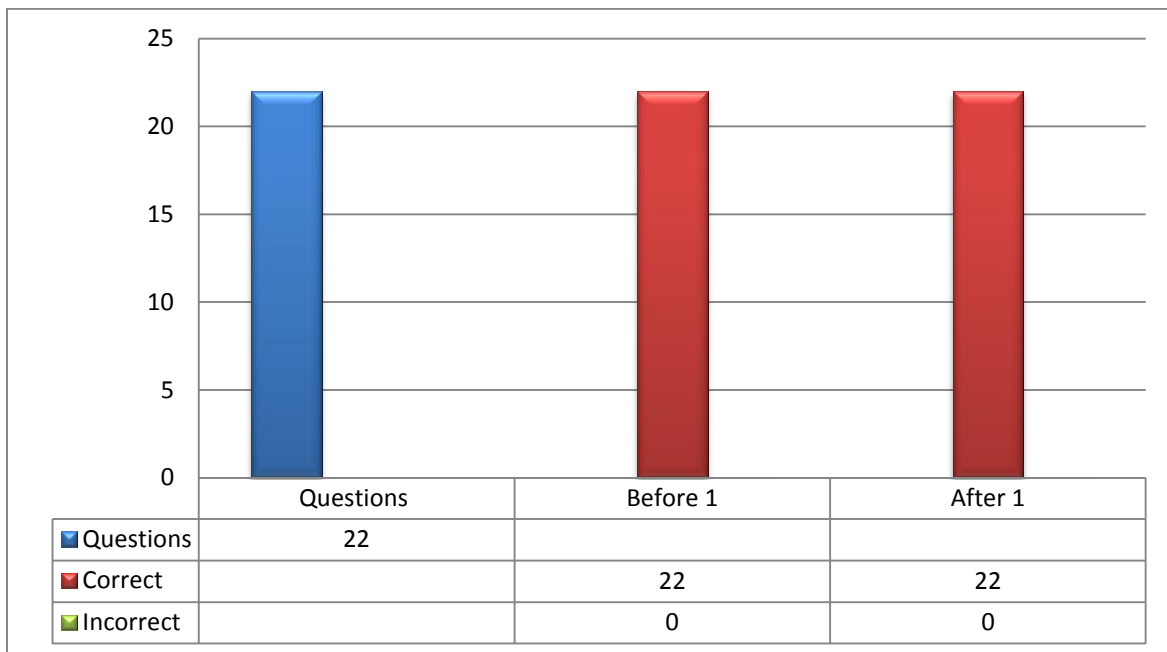
5. What does disobedience bring upon us?



6. Where will the wicked go after the judgment day?

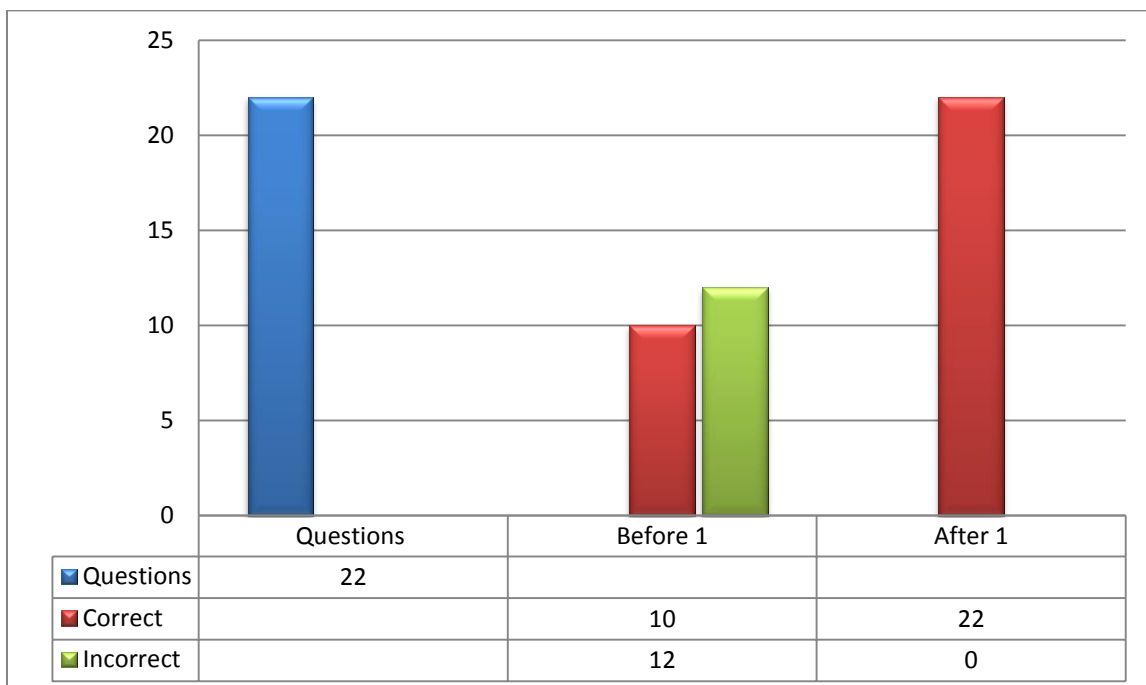


7. What is the destiny of those who do not obey the gospel?

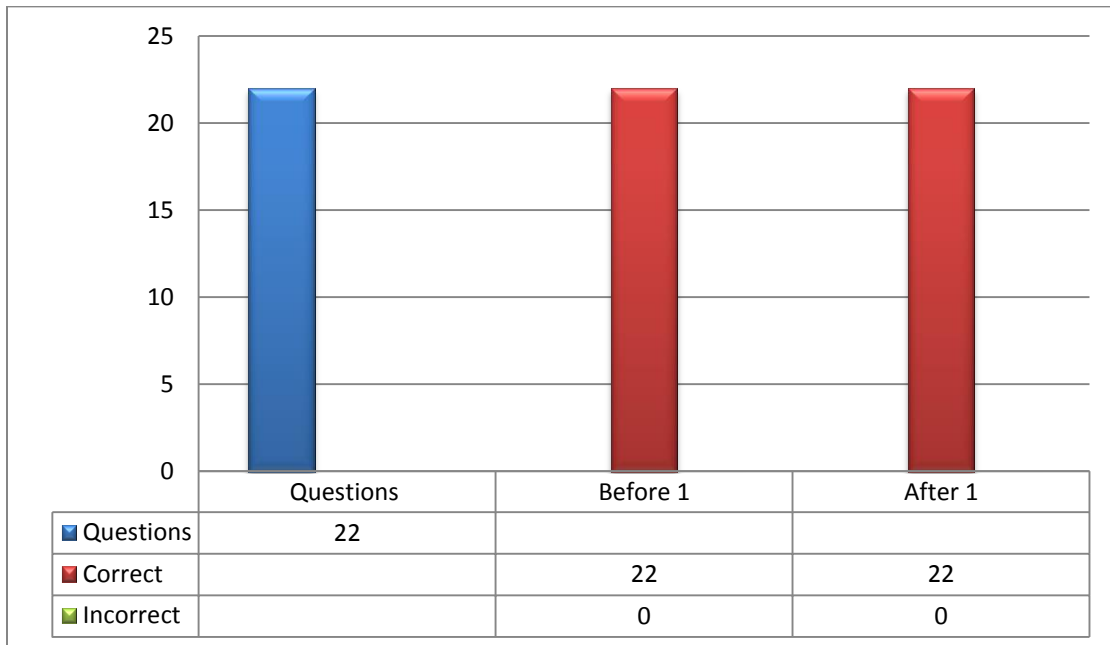


### **What scripture teaches about freedom from sin**

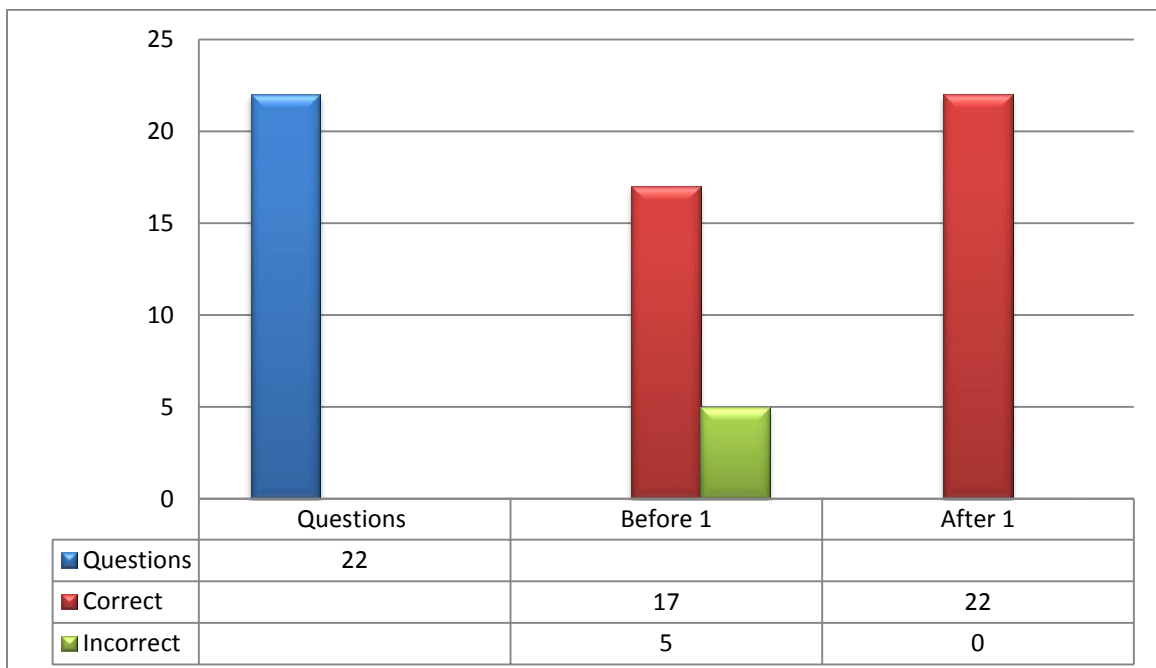
1. Who can come to Jesus?



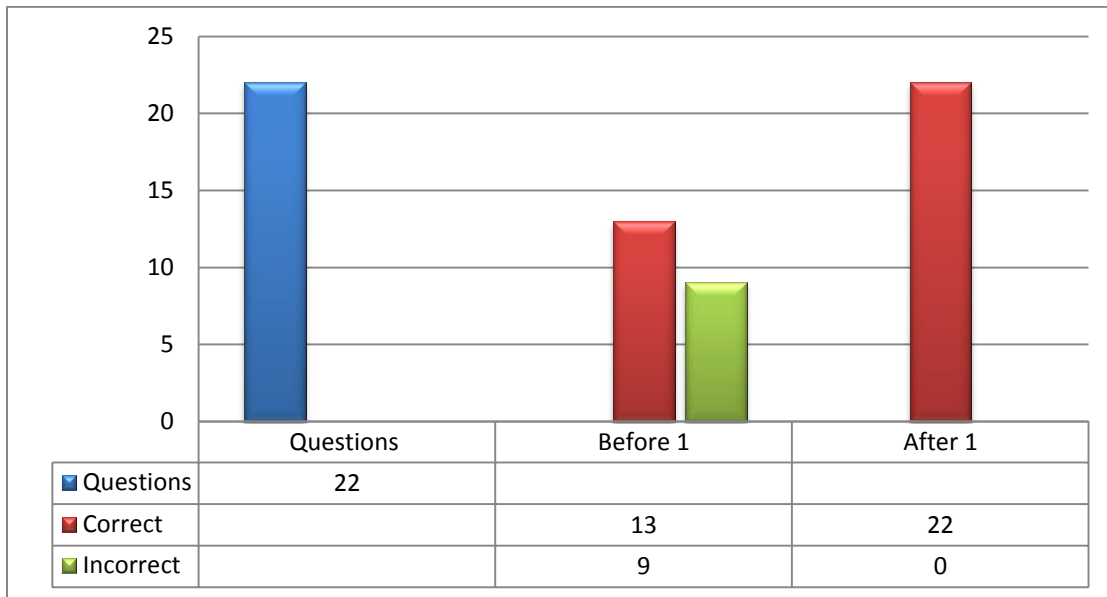
2. How can you be made free from sin?



3. By what criterion will be used to judge?

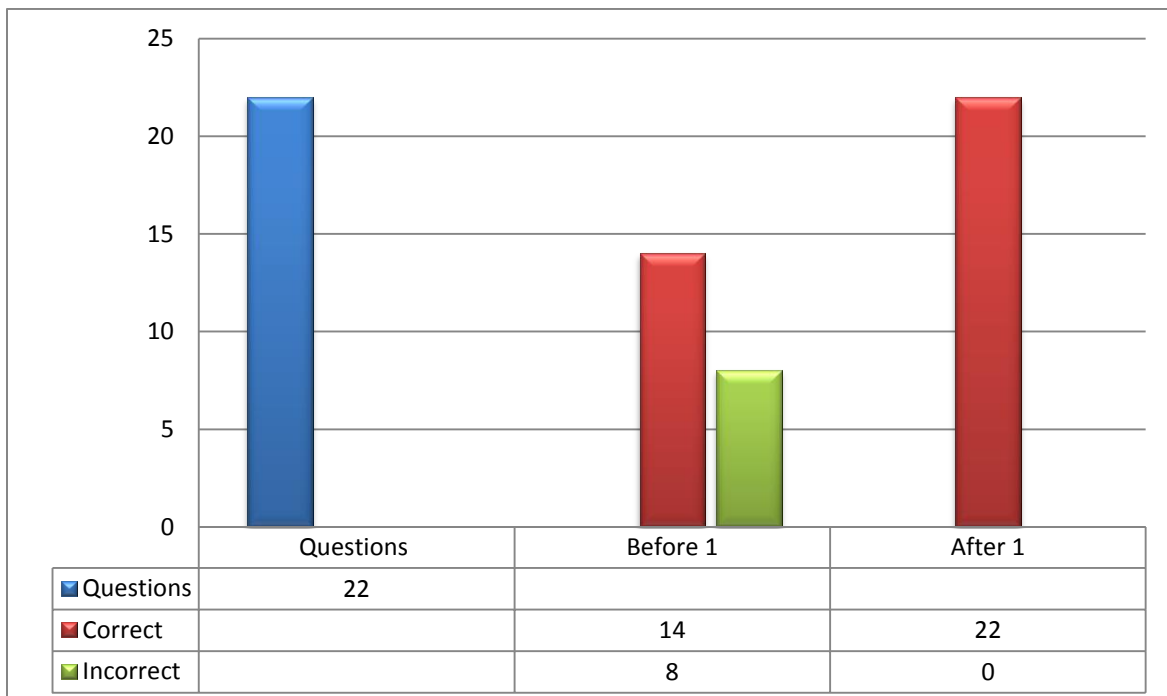


4. How can we know what to believe in order to receive eternal life?



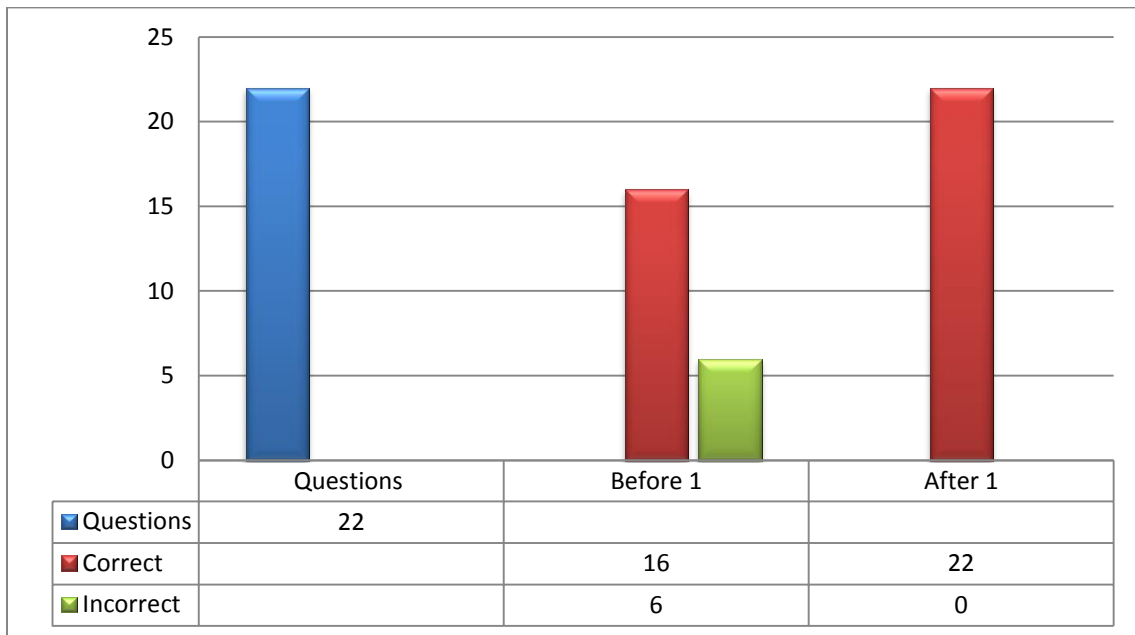
**What does scripture teaches about faith?**

1. What must we believe in order to come to God?

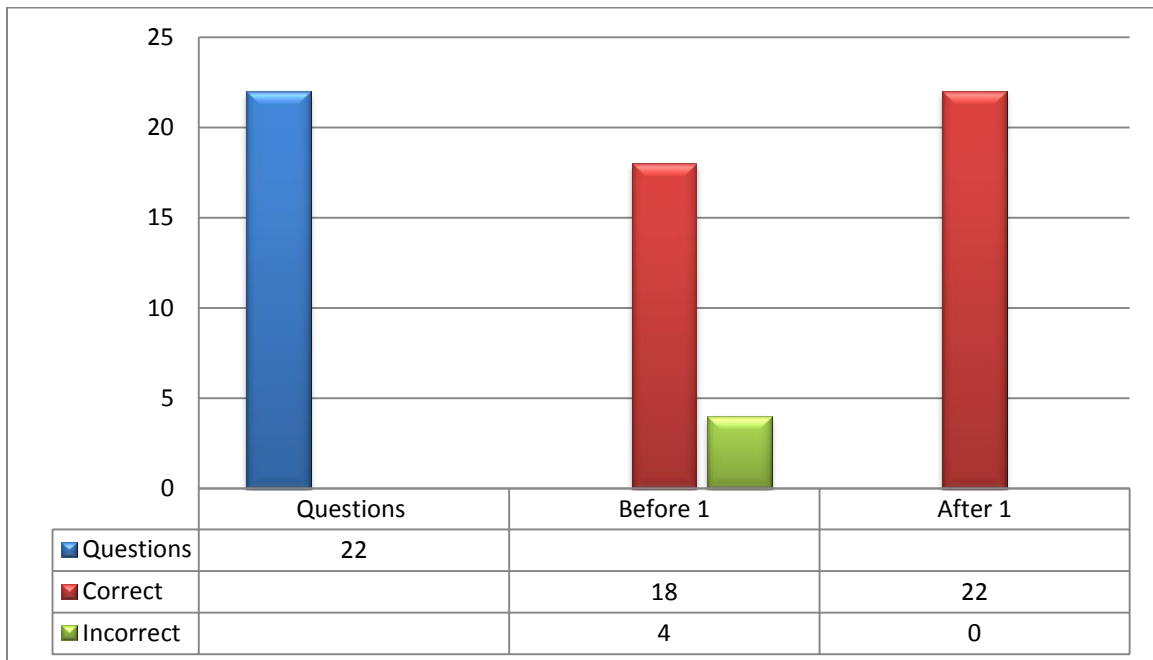




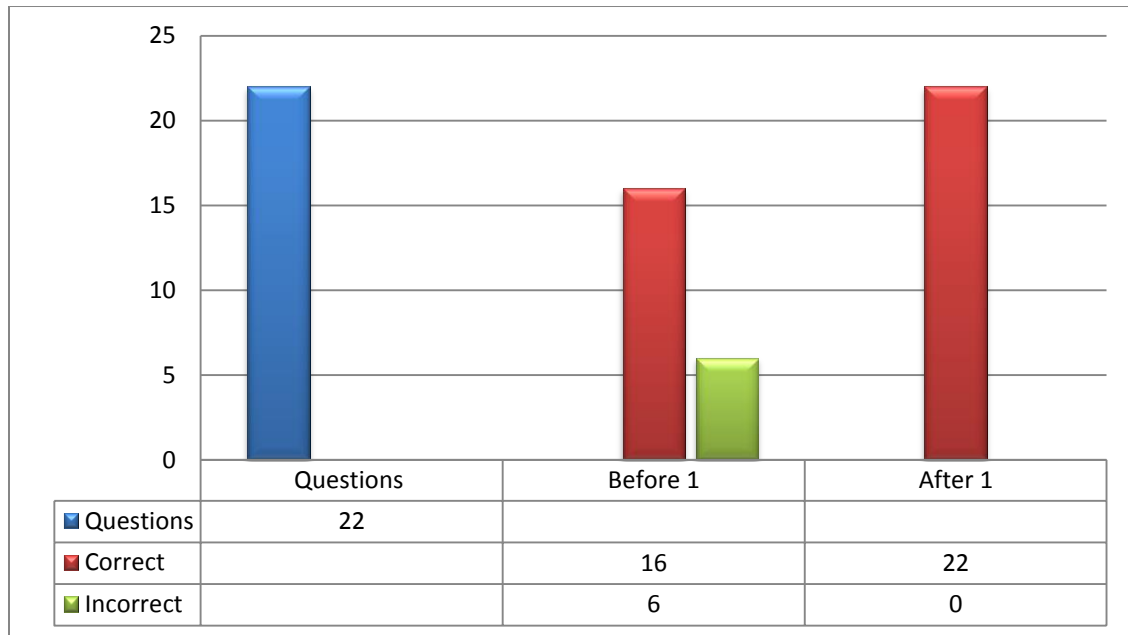
## 2. Why must we believe in Jesus?



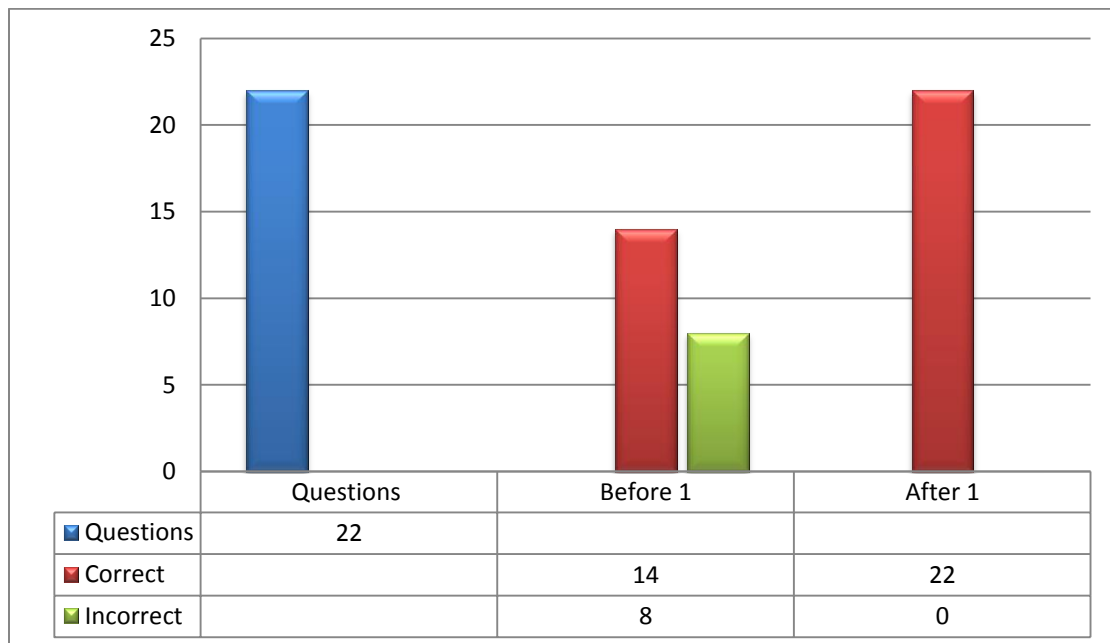
## 3. Is Jesus the only Savior of the world?



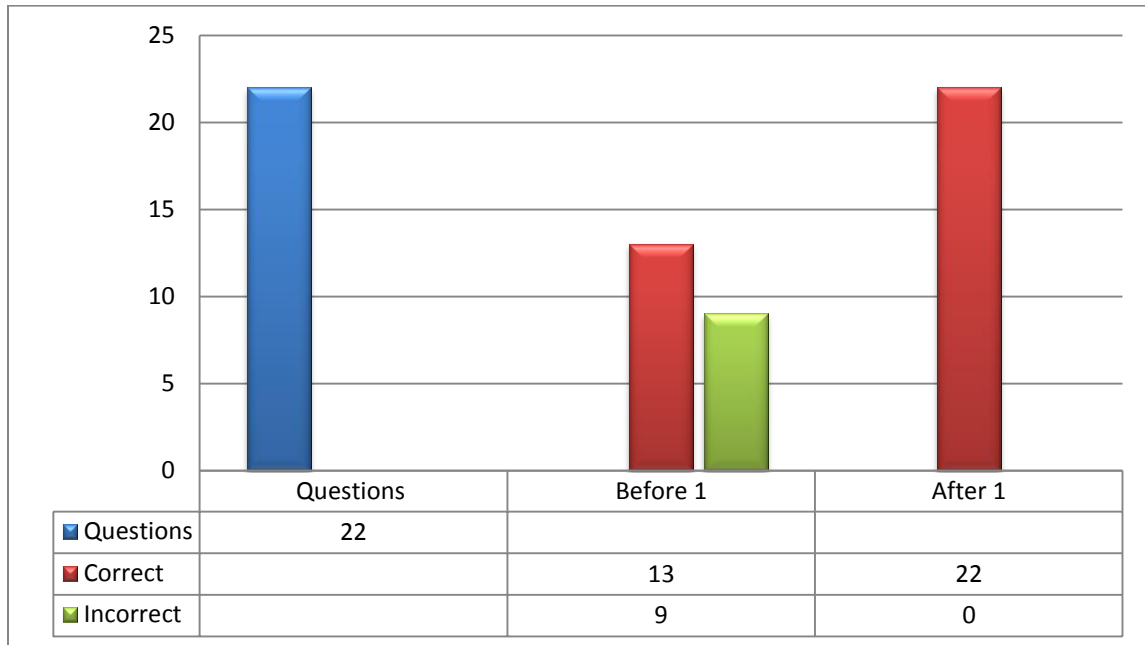
4. Will everyone be saved (universalism)?



5. Why were the scriptures written?

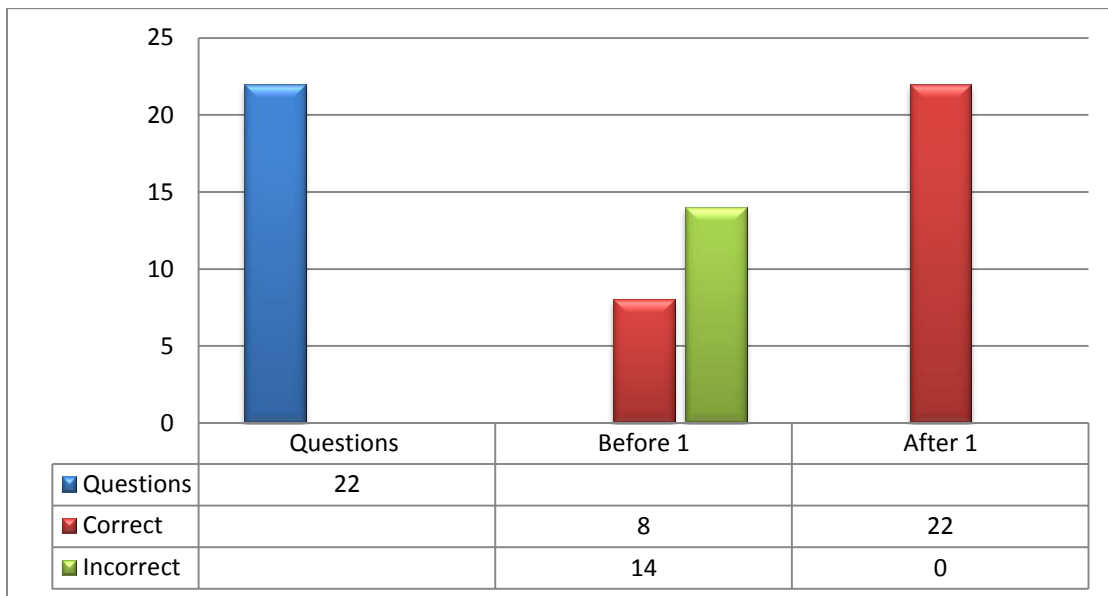


6. What is the result of not believing in Jesus?

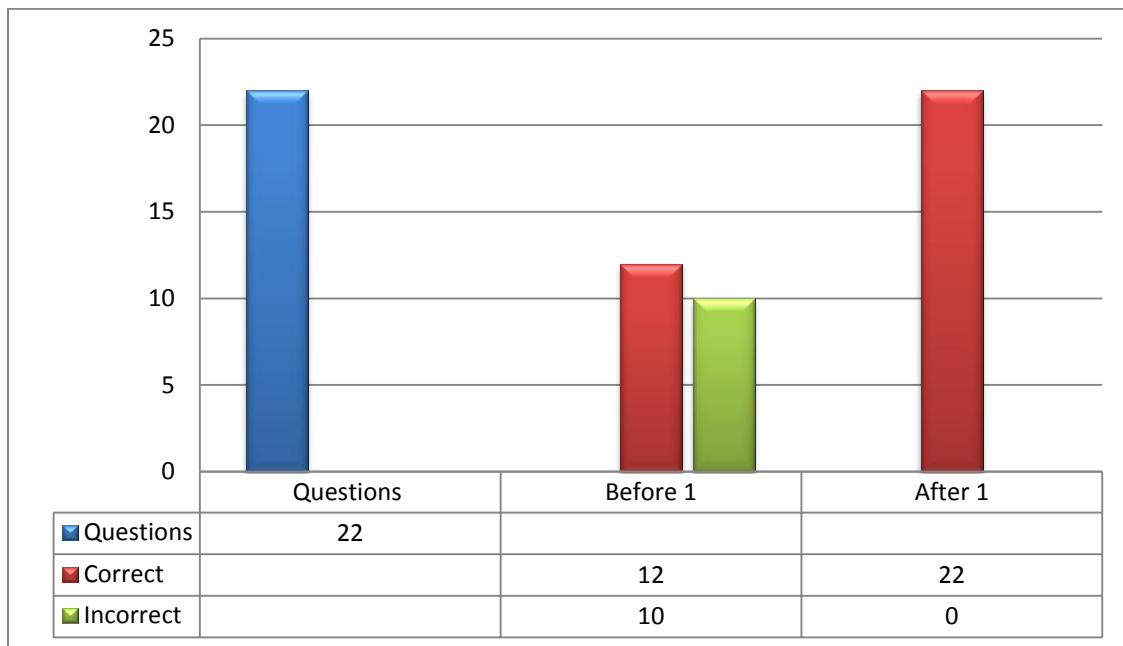


**What scripture says about repentance?**

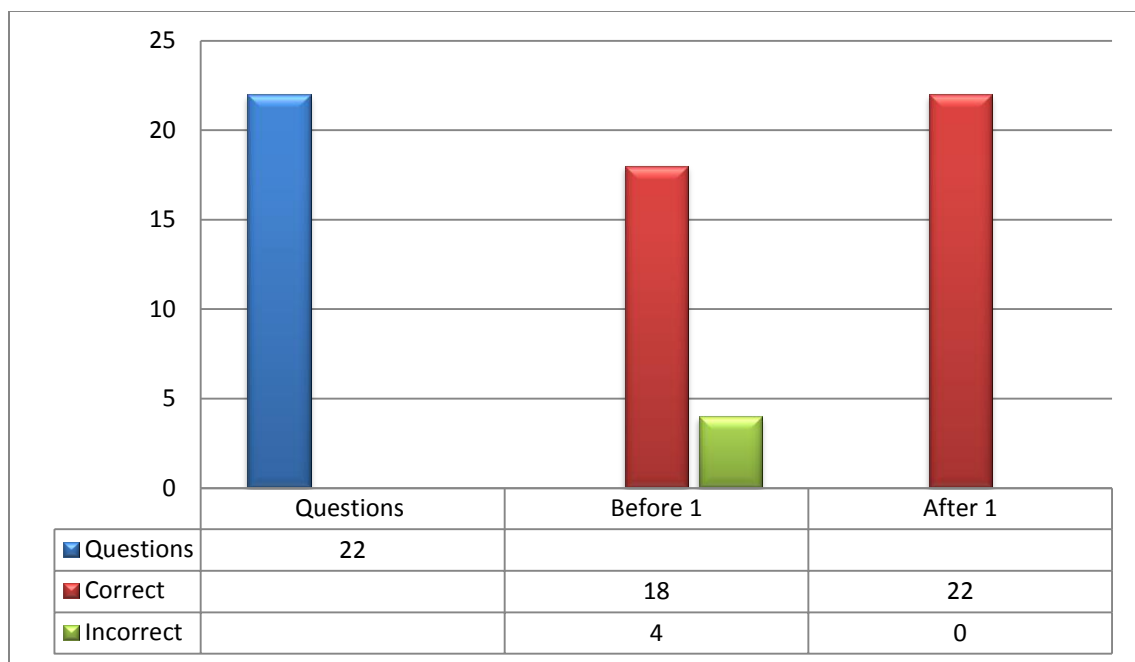
1. Who needs to repent?



2. Why must everyone repent of sin?



3. What does godly sorrow produce?



## **Conclusion**

The goal of this research was to conduct evangelism training and evaluate that training in order to help New Covenant Baptist Church and other churches that may be experiencing stagnation and may be in need of an evangelism program. Without an analysis of the training, a church cannot make necessary changes. Churches require data about what works. This project evaluation provides the necessary information for New Covenant Baptist Church to gauge where it is and where it needs to concentrate resources in order to accommodate the church's needs.

This evaluation may be useful in determining the evangelistic background of participants and their spiritual interest in involvement. Once the trainer promotes the goal of sharing the gospel, he or she can proceed with the training, evaluate the training, and adjust it for effectiveness. The research results indicated that effective training in the local church produces personal and corporate growth in personal evangelism.

## **CHAPTER V**

### **PROJECT ASSESSMENT**

#### **Introduction**

The twelve-week evangelism plan that was used to train members of New Covenant Baptist Church is an effective plan of evangelism that is found to be useful in many different settings because of its flexibility and tailoring to fit ministries of differing needs. It is also an evangelism plan that participants received positively when introduced for use in the training for evangelism; although, the training did not include going to homes unannounced because it was more focused on making evangelism more lifestyle evangelism.

#### **Project Summary**

The overriding factor in the success of the evangelism training for New Covenant Baptist Church was the enthusiasm and priority of the pastor. Once the pastor priority for ministry shifted to the biblical and theological basis and mandate for evangelism, this became the catalyst for change. Leading by example inspired enthusiasm in the ministry. Time will reveal if this will create a culture of evangelism that infuses an atmosphere for the lost. The great commission is not the sole responsibility of the pastor, nor can the pastor carry the evangelism ministry alone.

Evangelism should not be the exclusive responsibility of individuals holding certain offices in the church, such as pastors or officers in the church. Evangelism is the work of every church member. The great commission is a charge for every member in order to build up the body of Christ. The goal of evangelism is to make disciples. The aim of training disciples is so they can go out and train others; they are trained to become trainers themselves. Therefore, for

evangelism to be effective, all members of the church, the body of Christ, must be involved in the ministry of evangelism.

The training focused on evangelism as a process and not a onetime event. The fundamental reason that evangelism training was introduced as a process and not as a onetime event, without building a relationship with stages for follow-up, is that conversion is achieved by a series of phases. The WDA states that “we must spend more time preparing the way for the gospel by building relationships with non-believers, showing them that we are real and our faith is real. We must build relationships with non-believers, whether or not they are interested in the gospel (Matthew 22:39).” This was the position the researcher took and one reason for choosing the WDA training manual. The WDA training explains in sessions one and two (Appendix 1) why process-oriented evangelism is the most effective way of making disciples. Evangelism training begins at the first step of absolute unawareness of the gospel to a maturing commitment to Christianity.

The six levels of openness to the gospel and the steps of effectiveness in evangelism both view evangelism as a process. Both subjects recognize that effective evangelism distinguishes that people are at different levels of spiritual awareness and attitude and must be approached with this knowledge in mind. One of the most intriguing levels of awareness is the point where many people have a desire to know more about the gospel. For instance, someone may be completely ignorant of the gospel or any spiritual awareness of things from a biblical perspective, but that same person has openness or a willingness to learn about the gospel. Just the opposite, a person may have some knowledge of spiritual things from past experiences but that person is close-minded about learning more or making a decision to repent and receive Jesus Christ as personal Lord and Savior. Evangelism training takes these encounters and many other scenarios into account and recognizes that people are at different stages.

## **Conclusion**

Awareness for the need for an ongoing program of evangelism was raised to a new level among the members of New Covenant Baptist Church. Upon casting the vision for evangelism, enthusiasm was good and many felt the need, and many individuals were moved to be trained for evangelism. The results of the training show that most of those who participated in the training acquired skills and means for leading others to Christ that surpassed their previous level of training. During training, the researcher's observation is that some participants worked hard at acquiring skills and sharpening the skills they already possessed, and some did not.

Benefits from the program included an increased awareness of evangelism efforts within the congregation, and increased morale and enthusiasm among those who had a heart for evangelism. Nearly everyone who took the training was willing to continue on in the ministry of evangelism and become trainers. However, more time will be needed to see if the church will experience sustained growth in the area of trainers after the training. The awareness of evangelism and the spiritual growth could be traced back to the presentation and content of the WDA program of those that growth that had been realized. In addition, life transformation took place for some who were trained or in the lives of those who were reached as a result of the training.

One weakness in the program was that of inefficient training because of the learning curve of the trainer. Thus this affected the first group, but should be overcome for future groups. Because individuals were being trained to really own the principles presented, it could take more time; yet, they took hold of the principles in a short time. However, training could be diminished if evangelism is not a part of one's daily lifestyle. The scope of this training has only been imperfect because of the limitations of the researcher and time constraints. Evangelism training



is the kind of work that will be consistently changing to reach the lost as the culture of society changes.

The strength of the program was the involvement of the people exposed to the training. It was a new awakening to many to see that the great commission is something God intended for everyone to be involved in, not just trained clergy. The program gave the participants awareness that they were a part of a greater effort of ministering on the front lines of evangelism. Largely, the results prove that the evangelism ministry training was effective at New Covenant Baptist Church and helped further the church's efforts to evangelize the community. Only time and further observation over the long run, however, will determine the results of evangelism efforts the church needs to experience to gauge the number saved utilizing this method of personal evangelism.

This project will also help members of other churches to reach their communities by understanding what evangelism is. This can be accomplished by teaching that evangelism is not an isolated event, but a lifestyle that reflects the person of Jesus Christ, and by reinforcing the point that effective evangelism is a process and the WDA method is an effective one. No matter what method is used, it is necessary to build authentic, long-lasting relationships with people in order to win them to Christ and maintain successful spiritual development.

## **CHAPTER VI**

### **RECOMMENDATION**

#### **Potential for Growth**

There is the potential of greater awareness and growth if the trainer continues to build on the evangelism training in a weekly program; the retention rate and growth may significantly increase. For that reason, the training cannot be a stand-alone program that is conducted on a monthly basis but must be part of the culture of the church. There must be follow-up efforts and ongoing awareness, or the skills acquired and the principles learned would soon be lost.

#### **Transferability**

The WDA program is easily transferable from one ministry to another and is easily tailored to meet the needs of nearly any size church. This program accommodates many different formats and church styles, whether contemporary or traditional, and has the adjustability for use in nearly any denomination.

#### **Tract Ministry**

The impact of the tract ministry will need to be explored more closely. The tract ministry, when meeting regularly and well planned, canvases specific areas such as going out to evangelize near hospitals, marketplaces, and high-volume human traffic areas such as city parks and bus and train terminals. This type of evangelism effort will require continuous encouragement and permission by some establishments.

### **Maintaining Retention Rates**

One of the biggest problems in retaining all members of the initial group of participants was when the members were busy with family issues or social issues. If emphasis is placed on settling personal issues before training starts, this will lessen the number of students not completing the course.

### **Deliberately Plan**

When the central aim is lifestyle evangelism and the impact of church growth through personal evangelism, the potential for church growth is increased. When personal lifestyle evangelism is taught, and the ministry is refocused, and church growth strategies are planned around personal evangelism, there is the potential for greater growth.

### **The Need for Further Study**

There is the need for further study to gauge the level of growth the training produced. This data could not be obtained for the research because of time constraints. This information could be of benefit in determining how often to offer evangelism training and in evaluating the training. It may be beneficial to conduct a comparative study using different programs. This project would record the effect of the WDA and other training programs on effectiveness in personal evangelism and compare their effects on involvement and usefulness in sharing the gospel.

### **Implementation**

The researcher looks forward to implementing this project into New Covenant Baptist Church evangelism and outreach ministry. The intent is to use this project's cumulative results to

train converts to become disciples and fulfill the Great Commission by making disciples.

Additionally, it is the researcher's sincere hope that this dissertation will help New Covenant Baptist Church and others ministries renew their recommit to the evangelism call of Christ by producing disciples that love God and sending them into the world as Ambassadors for Christ to win people for Christ.

The scope of this project was limited by some time constraints. Further study and adjustments may be required over time because evangelism like the society we live in is ever changing because of the shifts in culture; therefore it may require shifts in the way we do evangelism to reach the world for Christ. This project is not just a description of a method examined and found worthy for use and further study, but offers to other churches an option that may be of use to their ministries to reach their communities. The systems in this project have been tested and found productive. New Covenant Baptist Church's mission statement is: To fulfill the Great Commission of Jesus Christ and commit the gospel to faithful people who shall be able to teach others. May this work help New Covenant Baptist Church fulfill its mission as it labors to this end.

## APPENDIX 1



# EVANGELISM TRAINING MANUAL

## *Equipping for Ministry*

*Evangelism Training Manual, Equipping for Ministry*

Copyright 2005-2011 by Worldwide Discipleship Association, Inc.

All rights reserved. No part of these documents may be used or reproduced in any form or by any means without prior written permission of Worldwide Discipleship Association. These documents may not be changed in any way or distributed for profit. For copyright information

Worldwide Discipleship Association  
(Attention: Margaret Garner)  
P.O. Box 142437  
Fayetteville, GA 30214 USA  
E-mail: [mgarner@disciplebuilding.org](mailto:mgarner@disciplebuilding.org)  
Web Site: [www.disciplebuilding.org](http://www.disciplebuilding.org)



Scripture quotations, unless otherwise indicated, are from THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission. All rights reserved worldwide.

NOTE: In the interest of editorial brevity and simplicity, these documents treat gender-neutral and gender-plural references with the masculine pronoun “he” rather than “she,” “he or she” or other constructions. When clarity is better served by other words, we follow whatever usage seems to aid readers best. Worldwide Discipleship Association follows Scripture in joyfully recognizing that God created man and woman in His image as equal recipients of His grace and mercy.

**Development and Writing Team:**

Bob Dukes	Bob Dukes
Margaret Garner	Margaret Garner
Jack Larson	Jack Larson
	Frank Mashburn
	Margo Theivagt

# EVANGELISM TRAINING MANUAL

## Table of Contents

	Page
<b>How to Use This Manual</b>	<b>4</b>
<b>Preparation for Evangelism—</b>	
Field Training Experience:	5
Instructions to Leader	
Handout: “A Community Questionnaire on God and Values”	16
<b>Session #1</b> Evangelism As a Process—Part I (Teaching Outline)	<b>18</b>
<b>Session #2</b> Evangelism As a Process—Part II (Teaching Outline)	<b>21</b>
Handout: Levels of Openness to Christ	
<b>Session #3</b> Introduction to the Gospel (Teaching Outline)	<b>30</b>
<b>Session #4</b> What is the Gospel? (Teaching Outline)	<b>33</b>
What is the Gospel? (Pocket Principle™)	<b>36</b>
<b>Session #5</b> How to Prepare and Give a Testimony (Teaching Outline)	<b>40</b>
Handouts	<b>44</b>
Testimony:	
Chronological & Thematic Testimonies	<b>44</b>
Testimony Worksheets (Chronological & Thematic)	<b>45</b>
Sample Testimonies (2)	<b>47</b>
Language Barriers Worksheet	<b>50</b>
<b>Session #6</b> Presenting the Gospel—Part I (Teaching Outline)	<b>51</b>
<b>Session #7</b> Presenting the Gospel—Part II (Teaching Outline)	<b>54</b>
<b>Session #8</b> Presenting the Gospel—Part III (Teaching Outline)	<b>57</b>
<b>Session #9</b> Dealing with Common Questions (Teaching Outline)	<b>60</b>
Handout: Dealing with Common Questions People Ask	<b>62</b>
Handout: Personal Objections Non-Christians Have	<b>69</b>

# Evangelism Training Manual

## How to Use This Manual

The goal of this manual is to train Christians to effectively communicate the Gospel. Ideally, these Christians should have a consistent, stable relationship with God, have a regular personal devotion time, faithfully attend a Bible study (or other small group), seek fellowship with Christians, and show beginning concern for friends and relatives who are not Christians. (See WDA's website: [www.disciplebuilding.org](http://www.disciplebuilding.org) for more information on progressive disciple-building.)

There are 9 sessions in this manual. Some of the sessions are lecture-oriented while others are more interactive. There are homework assignments for some sessions, and it is very important that students be faithful to complete the assignments. In each case, the following session is based on the content of the assignment, and if the assignment is not done, it will negatively affect the session.

The Teaching Outlines are for you, the leader. (Instructions to you are in ***bold italics***. Content for you to teach to students is in regular type.) For some subjects, there are Pocket Principles®, which are for you and the students, and Handouts.

There are many effective Gospel presentations. The one we have chosen to use here, *The 4-Laws* from Cru (formerly Campus Crusade for Christ), has been used extensively and effectively all over the world. It is straightforward and simple to use and therefore, is good for training. If you have a Gospel presentation you prefer to use, feel free to do so. You may order copies of the 4-Laws booklet at the Crusade web-site <http://www.campuscrusade.org> (go to "Ministry Resources") or call toll free 800-827-2788.

We highly recommend that the students purchase *More Than a Carpenter* by Josh McDowell. This book has had many printings and is considered a "classic" in the area of basic, "user-friendly" apologetics.

When learning evangelism skills, actually doing evangelism, not just hearing teaching about it, is very important. Thus, the role of the mentor (or life coach) in the life of a disciple is very important. The mentor needs to make sure that the disciple has numerous opportunities to share his testimony and his faith so this will become a part of his lifestyle.



# **Preparation For The Evangelism Field Training Experience Instructions to the Leader**

There is an oft-quoted maxim in the business community that says: “Those who can, DO; and those who can’t, TEACH!” (The point, of course, is to emphasize the importance of practical implementation.) But the very best doers are most often good teachers, and the very best teachers are also doers. Nowhere is this more important than in the training for evangelism. For this reason, we must instruct in theology and methodology, but we must also include a practical field experience as part of our evangelism training.

It was Jesus Himself who said, “Follow Me and I will make you fishers of men.” What occurs next in the Gospel account is a field experience conducted in the Galilean hills where Jesus trains His disciples in effective evangelism methods by allowing them to work alongside Him in ministry. They initially observed Christ conducting ministry, then they participated in ministry alongside Him which led to them being supervised, and finally they were sent out independent of Him. This four-fold training pattern is central to Christ’s disciple building methodology. (See *Disciple Building: Mentoring for Progressive Growth*, WDA) To be effective, our training in evangelism must follow a similar, transferable pattern.

Certainly a successful evangelism encounter can occur randomly and spontaneously. But the most effective forms of training in evangelism occur when planning and forethought are involved. It is the responsibility of the leader to decide what is the best setting for the training and then prepare accordingly. This will require good planning coupled with a confidence that God will go before us and sovereignly orchestrate opportunities for evangelism. A balance of preparation and faith will insure a positive training experience. Let’s look at some of the elements involved in preparing for an effective evangelism field experience.

## **I. Heart Preparation**

The writer of Proverbs reminds us that, first and foremost, we should keep watch over our hearts. Nowhere is this more important than in evangelism. Evangelistic heart preparation means focusing our attention on certain specific truths, among them: the power of the Gospel to heal and restore the souls of men, the serious stewardship entrusted to us, the availability of God’s power and presence, the reality of spiritual warfare, etc. (to mention a few).

Heart preparation also involves mental self-control. For most Christians there is a certain queasiness associated with sharing Christ with others. These feelings are normal and can be very strong in spite of our understanding of the power and value of the Gospel. We may be fully convinced of the importance and relevance of evangelism and be skilled in effective evangelism methods, yet still experience doubts and misgivings about sharing our faith with others. These fears are common and must be recognized and addressed before we proceed.

Some of these concerns are linked to a fear of rejection by others. Often we underestimate the power and subtlety of our enemy who desires to hinder the expansion of the Kingdom through the proclamation of the Gospel, or we forget the lingering seduction of needing to be thought well of by others in order to

feel important. Regardless of the source, we must be on guard against fear and have our hearts and minds prepared. Here are some reminders about fear that may be helpful to you and others:

- 1) Be prepared to admit your fear. It serves no purpose to pretend you are not afraid. But you can also demonstrate confidence in your training and in the promise that God will go before you.
- 2) Ask God to break any residual thoughts that might hold you captive to fearing what others think of you. Renounce these thoughts as not originating from Christ but from the world.
- 3) Thank God for the privilege to represent His Kingdom as ambassadors and even for the privilege of potential rejection and persecution that could result.
- 4) Ask God for sensitivity and wisdom to know how best to approach people and what to say.
- 5) Ask God for strength and courage to proceed.
- 6) Gather together and agree to “bind the strongman” in the community. Jesus understood that we wrestle with principalities and powers that are more powerful than our human resources. It is not wrong to admit and confess our inadequacy.
- 7) Jesus declared that He had been given ALL authority in heaven and also on earth. But the authority was for the purpose of accompanying our efforts to make and build disciples. We should expect His authority to be available. In fact one sure way to understand Him better as King and Christ is by sharing our faith with others. (Philemon 6)
- 8) Memorize and meditate on specific Scripture passages that encourage faith and obedience and the rewards of faithfully managing the Good News that has been entrusted to our keeping.
- 9) Find a partner who can go with you for both encouragement and accountability.
- 10) Practice communicating your presentation with someone who you already know. Share with him that you are just learning how to verbalize your faith and that you are nervous. Ask if he would let you “practice” and then give you feedback. (There are many friends and family members who have come to Christ this way. Some of these have been church members.)
- 11) Don’t wait until you feel courageous. Often the feelings of courage don’t develop until we have made a commitment to proceed. Even then it may not be until afterward that we experience the exhilaration of obedience.
- 12) Remember that it is NOT our responsibility to persuade or convert anyone. That is the job of the Holy Spirit. It is our job to be a caring messenger of the Gospel.

## **II. Learning from Jesus**

Jesus taught His men how to evangelize in a multi-tiered fashion. He started them with fairly easy contacts, and increasingly put them in more difficult arenas. Each new arena required a different approach. Jesus was ultimately preparing them to go to the whole world. Note that the Great Commission was not given to His men until they had completed all the training He gave them.

After Jesus called His men to be fishers of men (Phase III – Ministry Training), He took them on a series of evangelistic tours. On these tours He developed a more public preaching and evangelistic ministry. Until this time, His ministry had been more private and behind the scenes, and most of His evangelism had been one-to-one (John 3 and 4). As His ministry became more public, He drew interested

crowds by healing and casting demons out of people. The crowds came to see what was happening and to get help.

As Jesus did more public speaking, the crowds grew, and not everyone was able to get personal attention from Him. This gave His men natural opportunities to explain to people, who could not get to Jesus, who He was. Jesus' preaching created one of the most natural venues for His men to do evangelism with an interested crowd.

After choosing the Twelve (Phase IV – Developing New Leaders), Jesus involved them in a different, more difficult kind of evangelism (towards the end of Phase IV-A): He sent them out two by two to cities in Israel. They went to people like themselves, but who were not necessarily interested in knowing about Jesus. He instructed them to go from house to house until they found someone who would receive them and their message. They were to stay in that house, setting up a base of operations from which they could network with others.

Later Jesus took them into Gentile regions and involved them in cross-cultural evangelism (Phase IV-B), another new challenge. He again drew an interested crowd by feeding the 4000, giving them natural opportunities to share the Gospel. In this case, there were common languages (Greek and Aramaic) that everyone spoke.

Before leaving this world and giving them the Holy Spirit, Jesus demonstrated how to handle an angry crowd when doing public evangelism (Phase V – Developing Mature Leaders). He modeled several principles as well as when to leave. Jesus placed His men in all these situations because they were going to need to know how to handle these situations when they were sent out to make disciples of all nations.

### **III. Logistical Preparation**

I (Bob) asked a friend of mine (who is in much better physical condition than I am) to share with me the best form of cardiovascular exercise. His answer was simple: “Any exercise that you will actually DO, is best!” The same is true of evangelism. There are many different types and approaches to sharing Christ. Countless books and training manuals have been produced that offer valuable tools and training methods. If your ministry or denomination has already established some training approaches it would be wise to consider using or adapting these for your group. Remember, the best approach is the one that you will actually do. (See Sessions #6-8 of this Manual for WDA's suggestions.)

It is imperative that you as a leader be realistic and practical as you plan. It would be better to implement an event that is simple, but attainable, than to plan a more elaborate project that may require too much of your trainees or infrastructure. However, a successful field experience is one that contains the following components:

- 1) The trainee has an opportunity to meaningfully encounter people who may not be believers.
- 2) The listener has an opportunity to hear about Christ.
- 3) The trainee prays for the listener (either in person during the encounter or privately after the encounter occurs).

- 4) There is appropriate follow-up to the event.

There are many different types of field training experiences. The leader should seek the specific guidance of the Holy Spirit and be creative and sensitive in how to best approach their unbelieving community. (Remember, your goal in presenting the Gospel is not just to communicate information, your goal is to communicate a credible witness.) It is important to be authentic people who really care about others. This underlying worldview and value system is a strategic part of the training that you transmit to your disciples. Any field experience we plan should take this into account.

#### **IV. Types of Evangelism Field Training Experiences**

##### **1] Missional Communities**

When we study Christ's ministry, there is a point at which He challenges a group of people to follow Him so He can make them fishers of men. This was where He began to equip His followers for ministry. He proceeded to take them with Him on a series of evangelistic tours. As they went on these tours, they began to draw big crowds largely because Jesus began openly healing people and casting out demons. People were amazed and wanted to know who Jesus was. Was He the promised messiah for whom they had been waiting?

Jesus taught those who came. Many people had questions about Him and wanted to get near Him. It was difficult to get close to Jesus, but they might have an opportunity to talk with one of His followers. As a result, His followers had many natural, easy opportunities to talk with people about Jesus. This was easy evangelism.

It is interesting to note three things Jesus did. 1) He often went where the people were and entered their homes. 2) He ministered to people who came across His path in the natural course of his travels. 3) He showed great interest in anyone who was interested in Him, even if they had been rejected by society.

Jesus used the following principles as He trained His followers in evangelism.

1. He gathered an interested crowd.
2. He ministered to physical needs before ministering to spiritual needs.
3. He went where people lived, entering their lives and even their homes.
4. He was welcoming even to the rejects of society.
5. He shared the Gospel in the natural course of His life.

We recommend when you enter this phase of ministry (evangelism training) that you set up your outreach with the above parameters in place. At the present time, it is not easy to draw an interested crowd. One methodology that seems to meet all these criteria is a missional community.

A missional community is a midsize group (10-50 people) with the distinguishing mark that it is on mission together. It has a clearly defined group of people it is trying to reach. This might be a neighborhood where the missional community meets, or it might be a more defined people group like high school students, or “twenty somethings” or Latino’s within the area, etc.

The key to gathering a missional group is to have regular service projects that are done by the group to minister to needs of those you are trying to reach. Many people will be willing to join you in the service projects, both Christian and non-Christian. There will also be opportunities to reach the people you are serving. The goal is to build relationships with those you are meeting as you serve and to invite them into the missional community. The missional meetings themselves will have spiritual emphases but will be low key. The goal is to share the Gospel individually as people (both non-Christian group members and those being served) become open to spiritual realities.

## **2] Special Events**

This is a situation where potential evangelistic contacts are invited to attend a pre-planned event. This can be something as simple as inviting someone to attend a standing meeting of your group, or it may involve making special arrangements for a major project. Examples can include: concerts, magic shows, street theater, sporting events, celebrities, special dinners, school assemblies, seasonal presentations, socials, etc. The most effective are events that either offer some type of entertainment or address a felt need of unbelievers. This approach can have the benefit of including Phase II believers, who also can be challenged to help with the logistics. The downside of this approach is that it requires lots of preparation to be effective. Unless there is adequate manpower and time, we suggest you choose another form for evangelism.

Sometimes other Christian groups in the community may be planning an event that you can incorporate into your training. (Examples might include a local church that offers a Christmas or Easter pageant, or an evangelistic speaker who has been invited into the community.) Contact the group planning the event and offer your group as part of the counseling or follow-up team.

Regardless of the logistics, two opportune moments for evangelism training can exist. The first occurs either during or immediately following the event. In this situation the attendee is approached and asked what he thought of the presentation and then asked if he would be interested in discussing further the ideas presented. This can be discussed at the moment or another appointment can be arranged for a later time. The second moment occurs, of course, if there are any contacts generated by the event itself. (See contact lists, number 6 on page 12.)

## **3] Small Groups**

Periodically in every effective disciple building ministry, a new generation of small groups needs to be launched. The focus of these groups should initially be to reach out to unbelievers. Small groups are another effective way of leading people to Christ. There is a unique set of skills a person needs to be effective at leading evangelistic small groups, and a different set of resources needs to be made available to the evangelistic small group leader. It is better to keep the specialized training needed for small group

evangelism separate from the standard evangelism training given to the Phase III Ministry Team. It is very valuable to allow the Ministry Trainees to observe how an evangelistic small group functions.

#### **4] Acts of Service**

In this approach, specific acts of service are conducted in hopes of generating further opportunities to share the good news about Christ. This approach takes seriously the command to let our good deeds be demonstrated so that men might have occasion to glorify God. Often effective in reaching groups that are either suspicious or resistant to other forms of evangelism, this “soft approach” to presenting Christ also has advantages in communities where the “words” of the church have not been backed up by the “works” of the church.

Another advantage of this approach is that it can generate relational networks that provide other opportunities to share our faith as a way of life. This is also another situation where Phase II believers can be included in ministry situations. Some examples of service evangelism include:

- Food Distribution
- Community Service (garbage pick-up, mentoring in schools, teacher/fire/police appreciation, etc.)
- Disaster Relief
- Anti-Drug Campaigns
- Hospice Volunteers
- Homeless Programs
- Recreational Sports
- Homeland Security Projects

Caution should be exercised however. Unless we genuinely want to serve, this approach can appear manipulative. Evangelism associated with this type of program should be presented with care and sensitivity. At the same time, we should expect the Spirit to be working. This may be what Peter meant when he said that we should “sanctify Christ as Lord in our hearts, always being ready to make a defense to every-one who asks to give an account for the hope that is in you, yet with gentleness and reverence: and keep a good conscience, so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.” (I Peter 3: 15-16)

#### **5] Other Evangelism Ministries**

In many churches and communities there are existing ministries that conduct ongoing evangelism. Often churches and parachurch ministries plan evangelistic forays or hold evangelism trainings that include pre-planned outreaches. When practical, use these events as part of your training. Besides saving time and effort for other ministry purposes, it teaches your disciples the benefits of body life and team ministry. Investigate to make sure the style and approaches utilized by others are compatible with your group.

## **6] Contact Lists**

In this approach, the leader must first secure a list of people who have exhibited some type of interest in spiritual matters. The list might be from visitor contacts to area churches, cards that were collected from a special event, or even those listed on Sunday School rolls. In this approach it is important to insure the contact is approachable and interested in discussing spiritual issues. This can occur through a phone contact set up beforehand. (The phone call can actually be included as a part of the training.) If a phone call is impractical, then a visit to the residence should include an introduction about why the visit is being conducted. Be extremely sensitive about timing and current interest. It is better to return later or set up another visit than to press someone who feels inconvenienced or cornered.

## **7] Questionnaires**

In this approach, trainees are sent out equipped with a brief set of specific questions regarding religious life in the community.<sup>145</sup> This is especially effective in reaching specific groups or neighborhoods and has the added benefit of providing real demo-graphics for future ministry. The introduction should explain that your group is conducting a questionnaire to better understand what people are thinking about God and/or organized religion. The results may be published in some form (a newsletter or local bulletin is sufficient), and the responder should be offered a copy if they are interested. It is best to keep the questionnaire as brief as possible and yet allow you to collect helpful information. See a sample Questionnaire on page 16.

The last few questions of the questionnaire should include an opportunity to present the Gospel if the person is interested. Examples of final questions:

Q: "Have you ever considered what a personal relationship with God might involve?"

Q: "Would you be interested in what the Bible says about this?"  
(Presentation of *Four Spiritual Laws*)

## **8] Tract Distribution**

This involves approaching people with some type of literature that explains the importance of developing a relationship with Christ. It might target a felt need in the community and show the benefits of a biblical perspective. This should be done prayerfully and politely, and the literature itself should be tasteful and sensitive.

This approach is most effective in areas where there are significant numbers of people, such as shopping malls or sporting events. (Be sure to secure permission for distributing materials from the appropriate authorities.) One primary advantage of this approach is that it allows the trainee to be associated with the Gospel before having to actually present its claims. This is a very effective way of

---

<sup>145</sup> There are many different kinds of surveys available. (For an example see Handout entitled "Community Questionnaire on God and Values.")

involving Phase II believers in ministry situations or initially training Phase III believers. This approach is somewhat limited however, because although some people may be interested in discussing the tracts (thus affording an opportunity to share Christ), most will probably just take them and move on.

## **V. A Team Approach**

Regardless of the type of outreach that you consider, it is best if the entire Ministry Team can be involved in the planning process. There are several reasons for this. Initially it provides team ownership of any method, thus insuring better buy-in and deployment. Mutual brainstorming also employs the creativity of the group versus the creativity of one individual. This “group-think” can insure a better outcome. Team planning also begins to lay the foundation for ongoing team ministry. This dynamic will grow and develop even more in the next phase of disciple building.

It is the job of the leader to keep the group focused on the goals and specific outcomes. The group may be willing to settle for something less than the results needed to insure effective training, but the leader must demonstrate a willingness to flex with the specifics without abandoning the non-negotiables. This will require wisdom and the Spirit’s anointing.

## **VI. A Ministry-Wide Focus on Evangelism**

To be most effective, the evangelism field experience should be part of a ministry-wide coordinated effort. For this to occur, the ministry leadership must plan a series of evangelistic outreach projects that work in concert with the Phase III Ministry Training. Then, training in evangelism becomes more than a single event. It is a sustained focus with many different approaches that are blended together. In this way, momentum is maintained and more options for training are made available.

In addition, this evangelistic focus helps to produce an entire new generation of disciples. These disciples will need help in their spiritual growth and development. As the Phase III ministry trainees mature, they become the next group of new leaders. This pattern of outreach, followed by subsequent assimilation and development, is optimum for healthy growth in the church. Repeated generational development occurring in the context of equipping existing disciples through challenges appropriate to their level of maturity is what we call “building a movement” and is central to Christ’s training of the original disciples.

## **VII. Mentor Modeling and Evangelistic Partnerships**

We spoke earlier of the four-fold training pattern used by Jesus. Jesus was willing to model what He hoped to teach His disciples. For evangelism training to be most effective, the leader must be involved. Not every leader has the gift of evangelism, but as Paul admonished Timothy, every leader should “do the work of an evangelist.” How many people we lead to Christ is not as important as the fact that we are making an effort to lead people to Christ. As our disciples see us sharing our faith, they are more likely to model what we do.



Jesus sent the disciples out in pairs. This was probably for encouragement and accountability. Practically this means that we should pair our evangelism trainees with a more experienced evangelist. This may prove difficult if there are only a few who know how to share their faith in your group. If this is the case, ask others in your community to help during the field training experience. If you are unable to find enough trained disciples, then pair the trainees up with one another and challenge them to have faith and, trust God to help them. The results will amaze and gratify you!

## **VIII. Follow-up**

More often than not, you will see results from your evangelism field experience. People will come to Christ. These new believers need to be discipled. They need to understand how to begin to grow and they need to know the One who called them out of the domain of darkness and into His new Kingdom. As a leader, it is your responsibility to see that these new Christians are handled with loving care, just as a mother or father would care for a new baby.

If you are uncertain how to accomplish this, prepare beforehand to receive training in the initial care of young Christians, or make arrangements to direct these people into the care of a local church or disciple building ministry that is able to care for them. Do not simply abandon them. Your trainees will learn much about your love and concern for them, as they see how you care for those who receive Christ.

Not everyone contacted will receive Christ. Add people who were interested to the list of contacts for prayer. Make notes of their responses and ways that you might contact them in the future. Do this immediately while things are still fresh on your mind.

## **IX. Debriefing**

After the evangelism field experience has been implemented, it is important to have a session where the participants can meet together for a brief period of sharing. During this time, ask them to tell about what happened. As they share their experiences, it will encourage everyone as they see the result of their efforts. Not everyone will have a “war story” that involves leading someone to Christ, but everyone should have a testimony of God’s faithfulness in some way. Your role as the leader is to facilitate the sharing, summarize, and give perspective, if necessary. Remind everyone that God is responsible for results. As people share, listen for ways to make future training experiences even more successful.

Evangelism does more than bring new children into the family of believers. It also reminds existing believers of the nature of God’s Kingdom and allows them to experience Christ in a deeper way. Jesus reminded the disciples that serving in His Name was wonderful, but it was no substitute for knowing His eternal love and acceptance. This balanced view of ministry helps to address the crying need for significance that so many feel. God may use us mightily in His Kingdom through His Spirit, but His love for us is unconditional and unmerited.

End this final session by praying together. Have the trainees pray for the people who went and those who heard. Include a prayer of thanksgiving and praise for the privilege of being His ambassadors. Pray for faithfulness in future opportunities. Make sure that you affirm everyone who participated. Take note

of anyone who may have had a difficult experience, and look for ways to encourage them. Remember, the goal is to help people develop lifelong skills and convictions about evangelism.

## **A Community Questionnaire On God And Values**

1. What is your occupation? What school do you attend?
2. How old are you? (optional)
3. What is your favorite movie?
4. What is your favorite TV show?
5. What radio station(s) do you listen to?
6. What do you like to do in your spare time?
7. What person has influenced you the most?
8. What is the greatest challenge facing mankind today?
9. How do you determine what is right and what is wrong?
10. Are you now, or have you ever been, involved with a church or religious group?
11. How often do you attend church?
12. Do you feel that church is relevant to everyday life?
13. Do you believe God exists?
14. How would you describe God?
15. Would you like to be closer to God?
16. Who is Jesus Christ?
17. What do you think Jesus meant when He said, "I am the way, the truth, and the life, no one comes to the Father but through me."?
18. Would you be interested in hearing what the Bible says about some of the greatest challenges facing us today?

## Brief Instructions for Conducting the Community Questionnaire

One person should ask the questions while the other records the answers. It is best if the questionnaire partners take turns, with the more experienced person asking questions first. The recorder is responsible for distributing the literature, gathering information, etc. **IMPORTANT! ALWAYS BE POLITE AND RESPECTFUL OF A PERSON'S TIME.**

### Opening

"Hello, my name is \_\_\_\_\_ and this is my friend \_\_\_\_\_."

"We are with a group \_\_\_\_\_ (your group) assisting the \_\_\_\_\_ (local church or ministry) in finding out what people in this community think about God and values."

"Could we take just a few minutes and ask you some questions?"

[If "yes"]

Ask the Survey questions.

[If "no"]

Thank them, and ask if you could leave some literature.

### Closing #1

[If they answered "yes" to the last survey Q]

"Could we take another minute or so and share some Biblical answers to today's challenges?"

[If "now"]

Share The *Four Spiritual Laws* booklet

[If "later"]

"Would you like someone from our church to give you a call?" (If yes, get their phone #)

[If "no"]

"This concludes our questions. Thank you for participating, you have been most helpful."

Ask for their name and address

[If "no"]

"Could I leave some literature about our church and the Christian faith?"

### Closing #2

[If they answered "no" to the last survey Q]

"This concludes our questions. Thank you for participating, you have been most helpful."

Ask for their name and address

[If "no"]

"Could I leave some literature about our church and the Christian faith?"

# **Evangelism As A Process—Part I**

## **Session #1**

*Note to Leader: This outline contains the major points to be covered in this session. Use the outline to formulate a lecture, or design a discussion, or some other type of interactive lesson.*

GOAL: For a disciple to understand the necessity of seeing evangelism as a process

### **I. Introduction: Past tendencies in evangelism**

- A. Much evangelism has been event-oriented.
  - 1. This evangelism is revival-based with emotional pressure for a decision.
  - 2. This method is not as effective now as it once was because there is a greater ideological distance between Christians and non-Christians.
- B. Most evangelism training is decision-oriented.
  - 1. There is aggressive sharing of the Gospel with pressure to make a decision now, with no ongoing contact.
  - 2. We call it “raiding party mentality” - Send out a group of evangelists, throw the Gospel at a few people, bag a few and scurry back to the safe haven of the church.
  - 3. But there is a problem: What if the people are not ready to respond to the Gospel? The average believer has heard the Gospel seven times before responding.

### **II. Factors that affect how we do evangelism**

- A. There have been changes in the values and presuppositions in Western culture.
  - 1. Examples
    - a. People no longer assume that there is a God or that the Christian view of God is correct.
    - b. Christian values are attacked rather than reinforced by society (e.g. taking “under God” out of the pledge of allegiance).
    - c. The present younger generation is looking for authenticity and genuineness in people.
  - 2. Because of these changes, our culture does not prepare the way for our evangelism as it once did. Now, people are generally farther away from Christ than in the past and more skeptical about Christianity.
- B. We sometimes have misperceptions (wrong thinking) about non-believers.
  - 1. Often Christians are afraid to get too close to non-believers for fear of catching their “diseases” (immorality, greed, drugs, materialism, etc.).
    - a. We already have them (“diseases”), but we also have a remedy.
    - b. There is some danger. The question we need to answer is, “Who is influencing whom?” If non-Christians are influencing us more than we are influencing them, then

we need to increase our Christian fellowship and decrease the time we are spending with non-Christians.

2. Christians have a tendency to see non-believers as the enemy.
    - a. Non-believers are not the enemy. The spiritual forces of darkness are (Ephesians 6:12). Non-believers are blinded by Satan but are not the enemy (II Corinthians 4:3-4).
    - b. It is generally wise to stay away from truly evil people, but they are the exception and not the rule.
  3. Christians sometimes fear that non-believers will reject them. Scripture says to fear God, not man (Proverbs 29:25).
  4. The instruction and example of Jesus
    - a. Jesus was willing to involve Himself in people's lives, whether rich or poor, publican or sinner (Mark 2:15-17; Luke 7:34; John 3:1-8).
    - b. Jesus sent us to do as He did (John 20:21).
    - c. He promises to protect us as we obey Him (John 17:15-17).
- C. Sometimes we build barriers, rather than bridges, between ourselves and non-believers.
1. We tend to associate with non-believers only when we are witnessing to them which send the message that they only have worth if they give a positive response to our message.
  2. We sometimes feel it is wrong to do things that bring us into social contact with non-believers, thus limiting our opportunities to share the Gospel.
  3. We appear self-righteous if we refuse to socialize with non-believers while, in reality, we struggle with the same types of problems they have.

### **III. We need to change our approach to evangelism.**

- A. We need to change the way we relate to non-believers.
1. We must spend more time preparing the way for the Gospel by building relationships with non-believers, showing them that we are real and our faith is real.
  2. We must build relationships with non-believers, whether or not they are interested in the Gospel (Matthew 22:39).
  3. Suggestions:
    - a. Treat everyone with respect and kindness.
    - b. Be honest and transparent about struggles.
    - c. Talk about your relationship with Christ in a natural manner when it is appropriate (e.g. sharing an answer to prayer).
    - d. Put yourself in social situations with non-believers (e.g. a fitness club, in sports, PTA, school functions, a computer class, etc.)
  4. Jesus created interest in spiritual ideas by creating “positive confusion.”
    - a. “Positive confusion” is created when a Christian makes an intriguing statement or question that generates curiosity, opening a door for further conversation about spiritual issues.

- b. Example: Jesus, in His discussion with Nicodemus, created an opportunity to share the Gospel by saying that one had to be “born again” in order to enter the Kingdom of God (John 3:3).
  - c. Example: Jesus again created an opportunity to share the Gospel by saying to the woman at the well, “If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.” (John 4:10)
- B. We need to understand that salvation is a process.
  - 1. A person comes to Christ over time.
    - a. It is a mistake for Christians to give up on a relationship with a non-believer just because he does not show interest in spiritual things at first.
    - b. There is a point at which a person makes a decision for Christ and becomes a Christian, but there are many important steps that lead up to that decision.
    - c. Having a relationship with a genuine Christian may be an important part of that process.
  - 2. God often uses crises to speed up the salvation process.
    - a. Every person has a belief system. A crisis often shows that the belief system is inadequate, thus creating a crisis of faith.
    - b. When a person can no longer rely on his belief system, he will often become open to new ways of thinking. If he is in a relationship with a Christian, the crisis may offer the opportunity to introduce the person to Christ.

SUMMARY: To effectively reach our culture for Christ we must understand evangelism as a process. In the next session we will develop this idea further.

## **Evangelism As A Process—Part II**

### **Session #2**

*Note to Leader: This outline contains the major points to be covered in this session. Use the outline to formulate a lecture, or design a discussion, or some other type of interactive lesson.*

*Because there is so much content in this session, a handout entitled “Levels of Openness to Christ” is provided for the student. You will find this at the end of this Teaching Outline.*

**GOAL:** For a disciple to understand the levels of openness to Christ, be able to evaluate a non-believer's receptivity and plan appropriate action.

#### **I. Introduction:**

- A. Believers need to build relationships with non-believers in order to share the Gospel with them and help them through the process of coming to Christ.
- B. Jesus modeled building relationships (John 3:22) and commissioned His followers to do the same (John 17:18).
- C. It is possible to determine how open a person is to Christ, and knowing this, you can determine an appropriate way to relate to him.
- D. The following describes 6 different levels of openness to Christ as well as suggestions about how to relate to people at various levels (adapted from Ralph Neighbor).

#### **II. Level Six - Total Resistance**

- A. This person is least open to Christ.
- B. This person may have had a variety of spiritual experiences.
  - 1. He may have never heard the Gospel.
  - 2. He may have heard a distorted Gospel presentation and rejected it.
  - 3. He may have heard a good presentation of the Gospel and still rejected it.
  - 4. He may have had a bad experience with a religious person or group.
  - 5. It is most likely that he won't let anyone talk to him about spiritual truth.
- C. Trying to share the Gospel with this person will not only be ineffective, it may be damaging to your relationship with the person.
- D. Your responsibility
  - 1. You might be able to share your testimony, or a portion of it, with him.



2. You can speak in a natural way about your beliefs, if you have a relationship with him (e.g. something that God did for you or an answered prayer).
3. Pray
  - a. That God will help you see and take opportunities to talk about your beliefs in natural situations.
  - b. That God will create an interest in spiritual things.
  - c. That God will give you the ability to love him even if he is obnoxious and offensive.
4. Since you cannot reason with this person about Christ, you need to touch him with the love of Christ (Luke 6:27-36; Matthew 5:14-16).
  - a. The non-believer needs to experience love in action and to be treated with dignity and respect.
  - b. He needs to see the difference between a believer and a non-believer.
  - c. Be aware of his felt needs, and be there for him in case of a crisis.

### **III. Level Five - Awareness**

- A. This person is aware of Christ in you.
  1. In some way he has become aware of Christ in you and cannot deny it. He may simply be aware that there is something different about you that he cannot explain.
  2. For this awareness to be developed, there must be a relationship.
- B. His initial judgment of Christ and Christianity may be negative.
  1. He does not see how the Gospel applies to him. It is fine for you but irrelevant to him.
  2. If he is not a religious person, the Gospel will seem foolish to him. If he is religious, the Gospel will seem offensive to him (I Corinthians 1:23).
- C. Your responsibility
  1. Naturally and inoffensively reveal the reality of Christ in your life and in your communication.
    - a. Give your testimony.
    - b. Talk about spiritual matters as a natural part of your conversation.
    - c. Don't act super-religious.
    - d. Don't start an argument about spiritual truth.
    - e. Don't debate theology. Simply state what you believe if the opportunity arises.
  2. Tailor acts of love to the non-believer's needs and interests.
    - a. Show interest in what he is interested in (at least ask about it).
    - b. I Corinthians 9:19-23 - Paul says, "I have become all things to all men so by all possible means I might save some." (v. 22)
  3. Pray.

#### **IV. Level Four - Guarded Receptivity**

- A. Curiosity is awakened.
  - 1. The person's attitude has changed, and he is more open to spiritual issues.
  - 2. The person may or may not be verbal about the change; indications may be subtle.
- B. The non-believer has a need to prove that the believer is authentic.
  - 1. He may do this by challenging, questioning or probing in a negative way. Or he may just watch you and not say much.
  - 2. This is a period of testing.
  - 3. The non-believer may have many distorted ideas about Christianity. He may not like what he sees in Christianity and will probably point it out.
- C. Your responsibility
  - 1. Don't take what the non-believer says personally.
  - 2. Avoid arguing or passing judgment.
  - 3. Don't become discouraged or draw back. Don't cover up Christ in your life.
  - 4. Don't make excuses for the bad actions of other believers.
  - 5. Continue to love the person.

#### **V. Level Three - Limited Spiritual Concern (interest)**

- A. The person becomes cautiously open and shows measured interest. He wants to know more, but on his terms.
  - 1. There is greater trust so the person is not so negative.
  - 2. A desire for more information develops as the person sees your values in contrast to his own. He is undergoing a re-evaluation of what is important in life.
- B. The person is often more open to a closer relationship with you.
  - 1. Before now, he usually keeps distance in the relationship.
  - 2. Now, he wants to spend more time talking.
  - 3. He may be willing to discuss the Gospel now, but probably does not want pressure to respond.
- C. Your responsibility
  - 1. Witness to him gently and cautiously. Don't go any further than he wants to go. Remember, it is God who draws a person to Himself, not you, although He will work through you.
  - 2. This may be a good time to introduce the person to other Christians. You could invite him to church, an evangelistic group, or a small group.

#### **VI. Level Two - Open Desire to Learn (understand)**

- A. This is an information gathering time.
  - 1. He is willing to learn on your terms and do what you tell him to do.

2. Since the Christian message is gradually understood, the non-believer needs a greater knowledge of the Gospel.
  3. There may still be some legitimate intellectual hang-ups that need to be answered. Not all questions are easily answered or have answers. Be intellectually honest: if there is not a clear answer, say so.
  4. The person is usually willing to read books, but he especially needs to read the Bible. (The Gospel of John is a good place to start.)
- B. Your responsibility
1. You need to be available to guide the non-believer and help him find answers.
  2. You may not have all the answers. Be willing to find the answers by asking others or doing your own study.
  3. Invite him into a study of basic Christian beliefs or into an evangelistic Bible study.
  4. Bring him to church with you.

## **VII. Level One - Decision/Commitment**

- A. At this point, the person needs to put it all together by understanding exactly how to become a Christian.
- B. Your responsibility
1. Present the Gospel clearly.
  2. Boldly ask for a decision.
  3. Pray that God will give you the words you need (Ephesians 6:19).
  4. Provide immediate follow-up.

## **VIII. Conclusion**

- A. Many people will gradually go through this process before making a decision for Christ.
1. Others may get stuck in one place and never move.
  2. Remember that it is God who must move a person along.
  3. It is your responsibility to relate to a person appropriately according to his openness to Christ.
- B. God may speed this process up by bringing a crisis into the person's life, suddenly moving him ahead.
- C. Evaluate the non-believers you know. ("Ten Most Wanted List")
1. Determine where they are in this process.
  2. Determine what would be an appropriate way to relate to each person at this time.
  3. Develop a plan of action that would be appropriate.

- D. Continue to pray that God would draw non-believers to Himself and give you wisdom about how to reach out to them.

# Levels Of Openness To Christ

## I. Introduction:

- A. Believers need to build relationships with non-believers in order to share the Gospel with them and help them through the process of coming to Christ.
- B. Jesus modeled building relationships (John 3:22) and commissioned His followers to do the same (John 17:18).
- C. It is possible to determine how open a person is to Christ, and knowing this, you can determine an appropriate way to relate to him.
- D. The following describes 6 different levels of openness to Christ as well as suggestions about how to relate to people at various levels (adapted from Ralph Neighbor).

## II. Level Six - Total Resistance

- A. This person is least open to Christ.
- B. This person may have had a variety of spiritual experiences.
  - 1. He may have never heard the Gospel.
  - 2. He may have heard a distorted Gospel presentation and rejected it.
  - 3. He may have heard a good presentation of the Gospel and still rejected it.
  - 4. He may have had a bad experience with a religious person or group.
  - 5. It is most likely that he won't let anyone talk to him about spiritual truth.
- C. Trying to share the Gospel with this person will not only be ineffective, it may be damaging to your relationship with the person.
- D. Your responsibility
  - 1. You might be able to share your testimony, or a portion of it, with him.
  - 2. You can speak in a natural way about your beliefs, if you have a relationship with him (e.g. something that God did for you or an answered prayer).
  - 3. Pray
    - a. That God will help you see and take opportunities to talk about your beliefs in natural situations.
    - b. That God will create an interest in spiritual things.
    - c. That God will give you the ability to love him even if he is obnoxious and offensive.
  - 4. Since you cannot reason with this person about Christ, you need to touch him with the love of Christ (Luke 6:27-36; Matthew 5:14-16).

- a. The non-believer needs to experience love in action and to be treated with dignity and respect.
- b. He needs to see the difference between a believer and a non-believer.
- c. Be aware of his felt needs, and be there for him in case of a crisis.

### **III. Level Five - Awareness**

- A. This person is aware of Christ in you.
  - 1. In some way he has become aware of Christ in you and cannot deny it. He may simply be aware that there is something different about you that he cannot explain.
  - 2. For this awareness to be developed, there must be a relationship.
- B. His initial judgment of Christ and Christianity may be negative.
  - 1. He does not see how the Gospel applies to him. It is fine for you but irrelevant to him.
  - 2. If he is not a religious person, the Gospel will seem foolish to him. If he is religious, the Gospel will seem offensive to him (I Corinthians 1:23).
- C. Your responsibility
  - 1. Naturally and inoffensively reveal the reality of Christ in your life and in your communication.
    - a. Give your testimony.
    - b. Talk about spiritual matters as a natural part of your conversation.
    - c. Don't act super-religious.
    - d. Don't start an argument about spiritual truth.
    - e. Don't debate theology. Simply state what you believe if the opportunity arises.
  - 2. Tailor acts of love to the non-believer's needs and interests.
    - a. Show interest in what he is interested in (at least ask about it).
    - b. I Corinthians 9:19-23 - Paul says, "I have become all things to all men so by all possible means I might save some." (v. 22)
  - 3. Pray

### **IV. Level Four - Guarded Receptivity**

- A. Curiosity is awakened.
  - 1. The person's attitude has changed, and he is more open to spiritual issues.
  - 2. The person may or may not be verbal about the change; indications may be subtle.
- B. The non-believer has a need to prove that the believer is authentic.
  - 1. He may do this by challenging, questioning or probing in a negative way. Or he may just watch you and not say much.
  - 2. This is a period of testing.
  - 3. The non-believer may have many distorted ideas about Christianity. He may not like what he sees in Christianity and tell you about it.

C. Your responsibility

1. Don't take what the non-believer says personally.
2. Avoid arguing or passing judgment.
3. Don't become discouraged or draw back. Don't cover up Christ in your life.
4. Don't make excuses for the bad actions of other believers.
5. Continue to love the person.

**V. Level Three - Limited Spiritual Concern (interest)**

A. The person becomes cautiously open and shows measured interest. He wants to know more, but on his terms.

1. There is greater trust so the person is not so negative.
2. A desire for more information develops as the person sees your values in contrast to his own. He is undergoing a re-evaluation of what is important in life.

B. The person is often more open to a closer relationship with you.

1. Before now, he usually keeps distance in the relationship.
2. Now, he wants to spend more time talking.
3. He may be willing to discuss the Gospel now, but probably does not want pressure to respond.

C. Your responsibility

1. Witness to him gently and cautiously. Don't go any further than he wants to go. Remember, it is God who draws a person to Himself, not you, although He will work through you.
2. This may be a good time to introduce the person to other Christians. You could invite him to church, an evangelistic group, or a small group.

**VI. Level Two - Open Desire to Learn (understand)**

A. This is an information gathering time.

1. He is willing to learn on your terms and do what you tell him to do.
2. Since the Christian message is gradually understood, the non-believer needs a greater knowledge of the Gospel.
3. There may still be some legitimate intellectual hang-ups that need to be answered. Not all questions are easily answered or have answers. Be intellectually honest: if there is not a clear answer, say so.
4. The person is usually willing to read books, but he especially needs to read the Bible. (The Gospel of John is a good place to start.)

B. Your responsibility

1. You need to be available to guide the non-believer and help him find answers.
2. You may not have all the answers. Be willing to find the answers by asking others or doing your own study.

3. Invite him into a study of basic Christian beliefs or into an evangelistic Bible study.
4. Bring him to church with you.

## **VII. Level One - Decision/Commitment**

- A. At this point, the person needs to put it all together by understanding exactly how to become a Christian.
- B. Your responsibility
  1. Present the Gospel clearly.
  2. Boldly ask for a decision.
  3. Pray that God will give you the words you need (Ephesians 6:19).
  4. Provide immediate follow-up.

## **VIII. Conclusion**

- A. Many people will gradually go through this process before making a decision for Christ.
  1. Others may get stuck in one place and never move.
  2. Remember that it is God who must move a person along.
  3. It is your responsibility to relate to a person appropriately according to his openness to Christ.
- B. God may speed this process up by bringing a crisis into the person's life, suddenly moving him ahead.
- C. Evaluate the non-believers you know. ("Ten Most Wanted List")
  1. Determine where they are in this process.
  2. Determine what would be an appropriate way to relate to each person at this time.
  3. Develop a plan of action that would be appropriate.
- D. Continue to pray that God would draw non-believers to Himself and give you wisdom about how to reach out to them.



# Introduction To The Gospel

## Session #3

*Note to Leader: This outline contains the major points to be covered in this session. Use the outline to formulate a lecture, or design a discussion, or some type of interactive session.*

GOAL: For a disciple to be motivated to learn to share the Gospel.

### I. Introduction

- A. All believers are called to do evangelism, although some have special gifts and calling in this area.
  - 1. General instructions are given to all believers (I Peter 3:15; Colossians 4:5-6; II Corinthians 5:19b-20).
  - 2. Jesus trained His followers as a part of the disciple building process (Matthew 4:19).
  - 3. The early church provides a good model: the Apostles stayed in Jerusalem while other believers did evangelism (Acts 8:1b-4).
- B. Overview of upcoming training:
  - 1. Preparing and writing a testimony
  - 2. Sharing the Gospel
  - 3. Doing follow-up with a new Christian
  - 4. Answering common questions
  - 5. Seeing evangelism as a process

### II. Motivations for Sharing the Gospel

- A. Obedience - God has commanded all believers throughout all the ages to share the Gospel (Matthew 28:18-20, especially, "I will be with you to the end of the age.")
- B. Privilege - Preaching the Gospel is a treasure that has been entrusted to God's people, and therefore, it is a privilege to share it with others (I Corinthians 9:16-18).
- C. Power - There is power discharged in the preaching of the Gospel, both inherent in the Gospel itself (Romans 1:16) and in the believer through the Holy Spirit (Acts 1:8).
- D. Love - The purest motivation is love for the lost (II Corinthians 5:14).
- E. Spiritual Growth - Evangelism produces spiritual growth in the evangelist (Philemon 6).
- F. Treasure in Heaven - The person who offers eternal life to others stores up treasure in heaven for himself (Matthew 6:19-20).

### **III. Obstacles to Sharing the Gospel**

- A. Complacency - Everyone struggles with the problem of inertia, at times. It is often hard to begin sharing your faith, but it is generally easier to keep going once you have started. Being in a group with others who are committed to learning to share their faith helps overcome our complacency.
- B. Fear of rejection - Everyone has a need to be valued and seen as worthy, and tends to avoid rejection.
  - 1. It is important to understand that if we experience rejection as a result of sharing our faith, it is Christ who is being rejected, not us.
  - 2. Most of the time we do not experience rejection but are encouraged by the openness and appreciation of the people with whom we share the Gospel.

*Note to Leader: Refer back to “Preparation for Evangelism Field Training Experience” and emphasize any reminders you feel are pertinent to the group.*

- C. Satan - Our adversary will try to prevent the Gospel from being proclaimed and those in the world from hearing it (Matthew 13:18-29; II Corinthians 4:3-4). Prayer needs to surround all our efforts to share the Gospel because evangelism is spiritual warfare. The Gospel is the means God uses to free those who are in bondage to Satan.
- D. Lack of knowledge - We often feel inadequate to share the Gospel.
  - 1. We don't feel that we know what to say or how to answer questions that may come up.
  - 2. We need training. Jesus trained His followers, and we need to follow His example.

### **IV. Role of Prayer**

- A. Prayer plays a significant role in evangelism as we ask God to do the things we cannot do and to give us the power and wisdom to do what we need to do.
- B. Paul gives us a four-fold example of how to pray as he requests prayer from other believers for his evangelism.
  - 1. Ask God to open a door for the Gospel (Colossians 4:3).
  - 2. Ask God for the power to speak boldly (Ephesians 6:19-20).
  - 3. Ask God for the wisdom to speak clearly (Colossians 4:4).
  - 4. Ask God for the specific words to speak in each situations (Ephesians 6:19).

### **V. God's Role in Evangelism**

- A. God's role is necessary because no one would come to Him for salvation if left to himself.
  - 1. When Paul was summarizing the condition of man apart from Christ, he concluded that no one seeks God or understands Him (Romans 3:11).
  - 2. Paul also noted that those who are perishing are blinded by Satan (II Corinthians 4:3-4).

B. What God does in evangelism?

1. He provided his Son as a sacrifice for sin and a way to return to a relationship with Himself (John 3:16-21; I Peter 3:18).
2. He convicts the world of sin, righteousness and judgment (John 16:8-11).
3. He draws men to Jesus (John 6:44).

**VI. Man's Role in Evangelism**

A. We are to be witnesses by the way we live our lives.

1. We are to live holy lives (Matthew 5:48; I Peter 3:15-17).
2. We are to do good deeds (Matthew 14:14-16).
3. We are to reach out in loving ways to non-believers (Matthew 19:19; Colossians 4:5-6).

B. We are to be witnesses by proclaiming the Gospel.

1. God chooses to use His people as His mouthpiece (Romans 10:14-15,17).
2. We are to be prepared to take the Gospel to the whole world. Jesus prepared His disciples and then commissioned them to do this (Matthew 28:18-20).

Summary: As disciples, God wants us to share the Gospel, out of love for Him and others. He provides the power, the message, the opportunities and even the words, as we are obedient and have compassion for the lost.

Assignment For Next Session: Read the Pocket Principle™ (page 36) entitled “What is the Gospel?”

# What Is The Gospel?

## Session #4

*Note to Leader: This is the outline of the Pocket Principle™ “What is the Gospel?” that the students were assigned to read for this session (PP can be found on page 36). The bold typeface indicates that the information should be emphasized. In our experience, these truths in bold are often misunderstood and/or misapplied.*

GOAL: For the disciple to understand the Gospel.

### **I. Introduction: What is the Gospel?**

A. In order to clearly present the Gospel, we must have an accurate understanding of it.

*Note to Leader: This is a section to emphasize.*

- B. In order to challenge others to respond to the Gospel, we need to be able to explain how a person becomes a Christian.
1. This is a bit confusing. We have fallen into a habit of telling people to “receive Christ” in order to become a Christian. “Receiving Christ” describes what happens when a person becomes a Christian, not how one becomes a Christian. Jesus sends the Holy Spirit to dwell inside the believer at salvation. And in that sense, the believer has “received Christ.”
  2. Scripture tells us that we must repent and have faith in order to become a Christian (Acts 20:21).
  3. We can tell people that they need to receive Christ; however, we must explain that we receive Christ through repentance and faith.

### **II. The Parts of the Gospel**

A. God's love and purpose

1. God created man in His own image out of His love and desire to have a mutual relationship with him (Genesis 1:26-27).
2. Man was God's highest creation. He was created to reflect God, and therefore, to bring glory to God.
3. God gave man authority to rule over and subdue the earth (Genesis 1:26,28) and made them male and female in order to populate the earth (Genesis 1:28).
4. Man was created to live in a dependent relationship with God who would lead him, help him mature and provide for all his needs.

B. Man's sin and separation from God

1. Instead of living in a dependent and trusting relationship with God, man doubted the goodness of God and disobeyed Him (sinned against God - Genesis 2:16-17, 3:1-7).
2. The consequence of sin and rebellion is death (Romans 6:23).

- a. Man would experience physical death as a result of sin (Romans 5:12) and spiritual death which is separation from God (Ephesians 2:1).
    - b. Man is born with a sin nature, which is a bent against God (Romans 8:7).
  - 3. All men are under condemnation and cannot save themselves (Romans 3:19-20, 23).
  - 4. This is the bad news.
- C. Christ's sacrifice for sin
- 1. Since man could not save himself, God, in His great love, reached out to man by providing the way of salvation from sin and condemnation (Ephesians 2:4-5). His goal was to reconcile man to Himself (Romans 5:11).
  - 2. God provided for man's salvation by sending His Son to die as man's substitute (I Peter 3:18). Christ's sacrifice gave man the opportunity for forgiveness and the possibility of receiving the Holy Spirit (Acts 3:19).
  - 3. Through Christ, God offers salvation to all men. But, salvation is more than just forgiveness. It is the offer of an abundant and purposeful life in this world and eternal life with Christ (John 3:16, 10:10b).
  - 4. This is the good news.

***Note to Leader: This is a section to emphasize.***

- D. Repentance and faith
- 1. To receive the provision God has offered, man must repent of his sins and put his faith in Christ alone for salvation (Acts 20:21).
  - 2. Repentance is the appropriate response to the bad news (Acts 3:19).
    - a. The OT word for repentance is "shubv" which means "to turn."
    - b. The NT word for repentance is "metanoeo" which means "to change one's mind." It does not mean to change one's life. Apart from God's power, man cannot change his life.
    - c. The meaning of repentance can be summed up by the phrase "a willingness to change."
  - 3. Faith is the appropriate response to the good news (John 3:16).
    - a. Faith is placing trust in the fact that what God says He has done through Christ is true.
    - b. Faith is expressed in a willingness to follow Christ.
  - 4. Faith and repentance are two sides of the same coin. They both describe the same act. As a person is turning away from sin, he is turning to Christ at the same time.

**Summary:** A disciple must know the elements of the Gospel in order to understand it:

- a. God's love and purpose
- b. Man's sin and separation from God
- c. Christ's sacrifice for sin
- d. Repentance and faith

# What Is The Gospel?

## Session #4

My children often ask me (Jack) to help them with their math. Although I have a strong math background, there have been many times I have not been able to solve the problems. In those situations, I have to go back and study the chapter before I can help with the homework. It is very difficult to show someone else how to do something until you understand it well yourself. The same is true of the Gospel. We must have a sufficient understanding of it before we will be able to adequately explain it to others.

The goal of this session is to discuss the parts of the gospel; to be sure it is clearly understood. There is one area in particular in which there has been confusion. It is in the terminology commonly used to explain how to become a Christian. We often tell a person that he needs to “receive Christ” in order to become a Christian.

**We must  
explain to  
people how to  
receive Christ  
through  
repentance and  
faith.**

“Receiving Christ” actually describes what happens as a result of becoming a Christian, rather than instructing how to become a Christian. If a person is told he needs to receive Christ, his next question should be, “How do I do that?” The answer to this question is, “Repent and put your faith in Christ.” In other words: “You need to turn from your sins (repent) and trust in Christ for salvation (faith).” The result of doing this will be that you “receive Christ.” That is, Jesus Christ will come to dwell inside the Christian through His personal representative, the Holy Spirit.

The Apostle Paul puts it this way in Acts 20:21 where he summarizes his appeal to all men,  
*I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.*

With this point in mind, it is fine to tell people that they need to receive Christ, but we must also explain how to receive Christ through repentance and faith.

## The Four Parts to the Gospel

### *God's Love and Purpose*

The Gospel begins on a positive note. I have heard that when Bill Bright wrote the Four Spiritual Laws he originally started it by talking about man's sin problem. But at the last minute before it went to press, he added the first law, which is a positive message of God's love for man and purpose for His

**When we share the  
gospel with  
another person we  
should tell him first  
of God's loving  
intent toward him.**

existence. It says, “God loves you and has a wonderful plan for your life.” This was a wise addition for the Gospel should start with the positive intent of God toward those He created. Jesus, our best example of ministry, started His witnessing experiences in a positive way as well. When talking to Nicodemus, He began by telling him that he needed to be “born again” to enter the Kingdom

of God (John 3:3). In saying this Jesus was communicating that God wanted to give Nicodemus a new birth, a new life. Jesus went on to explain what it meant to be born again, but He began with a positive statement of what God wanted to do for Nicodemus. Likewise, in John chapter four Jesus began talking to the woman at the well by telling her, “If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.” He started with the positive. God wants to give you living water that can cause you to never be thirsty again and will well up to eternal life (John 4:10-14).

There are many ways to start the Gospel message with the positive. God originally created man in His own image out of His love and desire to have a mutual relationship with him (Genesis 1:26-28). Man was God’s highest creation. He was created to reflect God, and therefore, to bring glory to God. God gave man authority to rule over and subdue the earth. He made them male and female in order to populate the earth and to better reflect His image. These are all positive statements of what God created mankind to be. There was purpose and meaning to their existence. God also created man to live in a dependent relationship with Him where He would take a loving fatherly role with them. He would lead man, help him mature and provide ways for his needs to be met.

When we share the Gospel with another person we should tell him first of God’s loving intent toward him. He needs to know that God desires a relationship with him before he hears the bad news about the situation he is in.

### *Man’s Sin and Separation from God*

Instead of living in a dependent and trusting relationship with God, man doubted God’s goodness and disobeyed Him (Genesis 2:16-17, 3:1-7). The Bible calls this rebellion sin. Sometimes sin manifests itself as indifference toward God, but whatever form it takes, sin is the opposite of trusting God and has led to a separation from God. The consequence of sin is death (Romans 5:12, 6:23). The death referred to here is not just physical death, but also spiritual death. From the moment Adam sinned he began to die physically, and he also died spiritually.

All men have this sin problem (Romans 3:23). Because of Adam’s sin in the Garden of Eden, we are all born with a sin nature that is selfish and bent against God—we are all sinful and separated from God. We are dead spiritually and unable to respond to God. Although we sense that there is something wrong, something missing, nothing we do to fill that hole seems to work. Blaise Pascal put it this way, “There is a God shaped vacuum in the heart of all men that can only be filled by Jesus Christ.”

There is nothing any man can do to save himself. Commenting on the hopeless condition of mankind, Paul said we are, “without hope and without God in the world. (Ephesians 2:12)” Man’s sin problem was in the way of his relationship with God. Something had to be done to take care of that sin problem.

## *Christ's Sacrifice for Sin*

God wanted to reconcile man to Himself, but He needed to be true to Himself. He could not just overlook man's sin problem because His holy and just nature demanded a payment for sin. Since man could not make that payment himself and still live, God made the payment of death for him by sending His son to die. God did for man what he could not do for himself.

God sent His one and only son as a sacrifice for sin. Jesus came to this world and lived life just as we do, in order to become a worthy sacrificial substitute for us. The penalty for sin is death. Jesus, our perfect substitute who was without sin, died in our place in order to provide a way to God. In this sacrificial act we see God's immeasurable love and grace as well as His incredible brilliance.

*For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God (I Peter 3:18).*

Jesus' death was for all of mankind, the whole world (John 3:16). It was sufficient for all men, but it was only effective for some. Something was required of man to receive what God had done through Christ.

## *Repentance and Faith*

There once was a man who was condemned to die in the electric chair. At the last moment the Governor called granting the man a pardon. The man, however, said, "Thanks, but no thanks. I want to die." No one knew what to do so the courts had to decide. It eventually reached the Supreme Court which ruled that a person can be offered a pardon, but it must be received to be effective. So, the man was executed.

In the same way, God has offered us a pardon, but it must be received, and it must be received in the way God prescribes. God has told us that it is received through repentance and faith (Acts 20:21). Salvation is received in this manner whether in the New Testament or the Old. Therefore it is imperative that we understand the meaning of repentance and faith.

There are two important words, one Old Testament and one New Testament, that are translated "repentance." The Old Testament word is "shubv," and it means "to turn." The New Testament word is "metanoeo" which means "to change one's mind." It does not mean to change one's life. Only God can change a person's life. So the meaning of repentance must incorporate both the OT and NT meanings. It must involve turning from sin to God and changing one's mind. The simplest phrase that captures both meanings is "a willingness to change." It does not mean an ability to change because repentance is not a work. Ephesians 2:8-9 clearly says that salvation is by grace alone, and that it is not a work.



***God offered us a  
pardon, but it  
must be received,  
and it must be  
received in the  
way God  
prescribes.***

Whereas repentance is focused on our relationship to sin, faith is focused on our response to Christ and what God accomplished through Christ's death and resurrection. Faith is the ability to place trust in the fact that what God says He has done through Christ is true. It is believing that Christ's sacrifice for sins was for me. It is expressed in a "willingness to trust Christ alone for salvation and to follow Christ."

Repentance is the appropriate response to the bad news of man's sinfulness and separation from God. Faith is the appropriate response to the good news of Christ's sacrifice for our sins. Repentance and faith are two sides of the same coin. They both describe the same act from two different perspectives. As a person is turning away from sin (repentance), he is turning to Christ (faith) at the same time.

## ***Conclusion***

Once we fully understand the parts of the Gospel, we can clearly present it to others. But no matter how clearly we present the Gospel, a person will not repent and come to faith unless God convicts the person that it is true. Fortunately, God continues to this day to convict the world of sin, righteousness and judgment (John 16:8-11) and to draw men to Himself (John 6:44).

# How To Prepare And Give A Testimony

## Session #5

adapted from Cru (Campus Crusade for Christ)

*Note to Leader: An effective way to begin this portion of the session is to give your own testimony or ask an experienced person to give theirs. Be careful to follow the guidelines that you will give your disciples so that you will provide a good model for them to follow.*

After your testimony (or someone else's testimony), present the following information. This portion of the session should take approximately 30-45 min.

**GOAL:** For a disciple to be able to clearly and concisely present his testimony in a way that is interesting and points to Christ.

### **I. Introduction**

- A. Careful organization is one of the keys to effective presentation of any subject matter.
- B. A carefully prepared testimony, given in the power of the Holy Spirit, can be used effectively in nearly every witnessing situation.
- C. A testimony should present Christ clearly, attractively, and in a comfortable, simple manner so that those who hear will want to understand how to know Him personally.
- D. A concise and carefully worded three-minute testimony will communicate far more effectively than a lengthy message that includes extraneous material which will distract from, rather than emphasize, the point of personal commitment to Christ.

### **II. Preparation**

- A. As you begin to prepare your testimony, ask the Lord to give you wisdom and guidance (James 1:5).
- B. Look at sample testimonies. (See handouts, pages 44-50.)
- C. Remember, the same Christ lives in you whether you trusted Him early or later in life. Do not be concerned that your testimony be exciting, just that it be interesting.
- D. You will be asked to write out your testimony. This will force you to think it through carefully.

### **III. Important Elements to Include**

- A. Choose something characteristic of your experience which is of general interest to non-Christians. Build your testimony around a theme: success, money as the answer, dreams of the future, God's personal plan for me, what I want most out of life, desire to help others, etc.
- B. Follow a three- or four-point outline. (See Chronological and Thematic Testimonies Handout.)
- C. Begin with an interesting, attention-getting sentence which might require a question mark or exclamation point. Close with a good conclusion. Include relevant, thought-provoking facts and experiences.
- D. Talk (write) in such a way that others will feel associated with you in past and present experiences. You may have several different testimonies. That is, your testimony can be built around different themes in different situations. Use the testimony most appropriate to the audience you are addressing. For example, if you are talking to a church group, you might begin by talking about growing up in the church, but not understanding what a real Christian was.
- E. Emphasize that what made the difference in your life was accepting Christ as Savior and making Him Lord and Master of your life. Keep in mind someone else should be able to trust the Lord through your testimony.
- F. Be realistic, but positive. Christ does not eliminate all problems, but enables you to face them with peace and confidence.
- G. If you use a Scripture verse, use no more than one.
- H. Edit your written testimony carefully. Don't ramble. Rewrite and/or shorten as necessary before final draft.

### **IV. What to Avoid When Writing and Giving Your Testimony:**

- A. Avoid making statements which reflect negatively on the church and other organizations or people.
- B. Avoid mentioning denominations, especially in a derogatory way.
- C. Avoid using stereotypes. Be yourself — don't try to copy others.

- D. Avoid using words that are meaningless (or may be offensive) to non-Christians. Terms like “salvation,” “saved,” “born again,” and “conversion,” need to be defined, if used at all. (See Handout entitled “Language Barriers.”)
- E. Avoid using poor posture (crossing your feet, standing on one foot, leaning on podium) or exhibiting nervous habits (especially with your hands).
- F. Avoid being long-winded and using unnecessary words. Get to the point. Adhere strictly to the time schedule if there is one.

**V. How to Share Your Testimony:**

- A. Share your testimony with loving enthusiasm in the power of the Holy Spirit (Ephesians 5:18).
- B. Speak loudly and clearly in a natural, relaxed tone of voice.
- C. Avoid mannerisms when you speak, such as rubbing your nose, jingling coins in your pocket, swaying, clearing your throat, and using “uh's” and “ah's.”
- D. Avoid arguing and other high pressure methods of getting a “decision” for Christ. Remember, men are “born of the Spirit,” not through the persuasiveness or logic of men; though God may use both.
- E. Smile often! Ask God to give you a happy, radiant countenance.
- F. Memorize your testimony and practice it until it becomes natural.

**Assignment:**

1. Write a 3-5 minute testimony using the Testimony Worksheet and the Guidelines for “Chronological and Thematic Testimonies.” (Choose either the Chronological or Thematic outline for your testimony.)
2. Turn the written testimony in to your mentor before next week so that he can critique it. Make any changes/adjustments he suggests.
3. Make specific plans with your mentor to share your testimony. It is wise to begin with “safe” groups of people such as your Sunday School class, the Ministry Training group, etc.. Other possibilities to consider are: sharing it with people on church visitation calls, at outreach events (with a large group or with an individual), at a small group bible study, with a non-Christian at work, with a non-Christian at an appointment with your mentor, etc.

It is important to share your testimony often enough so that you become comfortable talking about how you came to know Christ and can adapt your testimony (in length and focus) to whatever situation arises.

# Chronological And Thematic Testimonies

Adapted from *Master Life* by Avery T. Willis, Jr., (Nashville, TN: Broadman & Holman Publishers, 1998), 126.

## A. Chronological Testimony

One of the most common approaches to writing your testimony is to do it chronologically. This approach is better when enough significant experiences happened before your conversion to distinguish clearly between your life before and after conversion.

### Basic Chronological Outline

1. My life and attitudes before I followed Christ.
2. How I realized that God was speaking to me.
3. How I became a Christian.
4. What being a Christian means to me.

### Alternative Chronological Outline

from Cru (Campus Crusade for Christ)

1. Before I received Christ I lived and thought this way.
2. How I received Christ.
3. After I received Christ, these changes took place.
4. Pertinent or favorite verse with which I might close.

## B. Thematic Testimony

If you became a Christian as a child and/or do not remember enough significant events before your conversion for the other person to identify with, then you may choose the thematic approach. In that case, begin by focusing on an experience, problem, issue or feeling, such as fear of death, a desire for success, a basic character flaw, a search for identity, or a crisis. In this case, you will use the flash back approach.

### Basic Thematic Outline

1. A theme, need or problem
2. How I became a Christian.
3. What being a Christian means to me/how becoming a Christian met the need, helped with the problem, etc.

# Testimony Worksheet

## Chronological

BEFORE I RECEIVED CHRIST I LIVED AND THOUGHT THIS WAY:

HOW I RECEIVED CHRIST:

AFTER I RECEIVED CHRIST, THESE CHANGES TOOK PLACE:

# Testimony Worksheet

Thematic

BEFORE I RECEIVED CHRIST I HAD THIS PROBLEM OR NEED:

HOW I BECAME A CHRISTIAN:

AFTER I BECAME A CHRISTIAN, THIS IS HOW GOD MET THIS NEED/HELPED WITH THIS PROBLEM:

OR

WHAT BEING A CHRISTIAN MEANS TO ME:



## Sample Testimony #1

(Edited to first person from Worldwide Challenge magazine)

The fight was on! Everybody gets hooked on something ... and I was hooked on fishing. The hard jerk on my line made my heart jump, and I could tell that weekend escape to the lakes outside Indianapolis would yield a prize catch.

Here I thought I had found serenity, as my 15-foot boat sputtered to a stop and I enjoyed the solitude of the deep, dark-blue lake. Now I enjoy fishing even more than I did several years ago -- but in a different way. That's because my wife, Becky, had a spiritual awakening. Since then, this fisherman has been following the Lord as my Savior.

Before I became a Christian, I had observed my wife's changed life. Although she had been a believer since childhood, Becky had not really shown it. She resented me not including her in my fishing expeditions and argued with me all the way out the door every time I left. Later, however, Becky recommitted her life to Christ during a *Here's Life*, Indianapolis. She began to shower me with love and affection.

She also displayed genuine interest in how well I had done every time I returned from a fishing trip. She was happy to see me when I got home. I began to feel guilty and thought I should show more concern for her. Then I offered to take the family to church one Sunday. There I discovered others -- including several fellow fishermen -- who seemed to enjoy being in church. As I continued attending services there for several months, I noticed these people exhibited true love and peace. I knew I needed what they had, but I didn't know how to get it.

Then one afternoon, as the pastor was visiting with us in our living room, he asked me if I was a Christian. I didn't know how to answer. "Would you like to be?" the pastor continued. With a definite "yes" I responded. Then he explained the Gospel to me until I understood. At that moment, I made the decision to trust Jesus Christ as my Savior.

Since that summer afternoon in 1978, I have become bold in sharing my faith. As vice-president of the four Naturalizer Shoe Stores in my area, I eagerly share Christ's love. I slip a pamphlet of my testimony into shoeboxes whenever I make a sale, and also share it with friends, waitresses and store clerks.

As local president of the Gideons, one day I helped hand out 9,000 New Testaments to Purdue University students. Another rewarding experience has been serving as counselor for the Bill Glass Prison Ministry, witnessing to individual prisoners.

Accepting Christ into my life has bought me new pleasures as a family man. I now take my wife and two children fishing on occasion. Somewhere on a placid lake, I may throw out my fishing line -- perhaps with a friend or two. Now I am hooked on being a fisher of men.

Rob Englin  
Indianapolis, Indiana

## Sample Testimony #2

(Edited to first person from Worldwide Challenge magazine)

It was the last thing I expected! The totally exciting feeling which now describes my life and ministry for Jesus Christ began one quiet night as I casually opened a Bible.

As a high school freshman, I thought being a Christian meant attending choir, Sunday School, vacation Bible School and praying on Sundays and Wednesdays. Then one night, unable to sleep, I picked up a copy of the Living Bible.

Flipping to the New Testament, I read the accounts of Christ's healings. It really scared me when I read about casting out demons. I thought Hell didn't really exist and because God is good, everyone was going to Heaven.

I must have read for two hours that night.

Then I prayed, "Lord, I have sinned. I don't really know what being a Christian is all about, but You say You stand at the door and knock, and if I open that door You will come in. I want You to be in my life."

The first year after that decision, everything I prayed for came through. I got straight A's at school, and also became a cheerleader. God let that happen to show me He could do those things in my life, but I realized there's a lot more to prayer than getting everything I wanted.

Soon after came the disappointments. During my senior year I didn't make the cheerleading team. I prayed, "God, it really hurts, but please give me love for the girls who made it." That was probably the first time I really experienced His strength.

Then my mother died in August of 1979 in a car accident. My father had just undergone open-heart surgery the month before following a near-fatal heart attack that spring. When my friends wondered how I could be so strong during those ordeals, I knew I drew my strength from Christ, strength I never knew I had.

That strength was also demonstrated two months later when as a junior at the University of Arizona, I was being interviewed during the Homecoming Queen contest. The question: "If you could go back in history and talk with the person whom you could learn the most, who would it be?"

"Jesus Christ," I answered.

Afterward, the student who asked me the question (the only Jewish member of the 13-member panel) told me, "You got my vote because you took a stand for Christ. I was just waiting for somebody to talk about Christ."

That year God brought me many opportunities to take a stand for Him, and the strength He

gave me after my mother's death was something “opportune” to share with others. I also continued to attend a Bible study in my sorority, although I wasn't committed to it because I was content with where I was with my faith.

Then, during a spring retreat, I was challenged by a message on satanic influences in our society. It really hit me then. I started praying that when I got back I'd really start seeking God.

The following Summer I took part in a Leadership Training Class (LTC) Bible study and was impressed by the true leadership I found there. I knew fellowship existed, but I thought it was only a camp-type thing, where you come away and it's all over.

But it wasn't all over. During my senior year I became involved in an action group and continued LTC. Recently I have experienced the joy of leading a woman to Christ. I was so excited just to know God was using me to help her ask someone as glorious as Christ into her life.

Now I am thinking about joining the campus ministry of a Christian organization after graduation instead of going to veterinary school. At first I thought I'd go into my own profession and have a ministry through that. But I don't think I want to sacrifice another four years of diligent study if I can't give myself wholeheartedly to ministry. Christ has instilled in me the attitude Paul speaks of in Philippians 1:21: “For me, to live is Christ, and to die is gain.”

Sandy Frey  
Tucson, Arizona

## Language Barriers Worksheet

Explain the following terms in your own words, as if you were talking with someone who had no biblical or church background. Do not use any of the words listed in any of your explanations. Use synonyms where possible or a short phrase; no long sentences.

1. lost -
2. saved -
3. born again -
4. repent -
5. justified -
6. atonement -
7. propitiation -
8. spiritual -
9. holy -
10. sin -
11. salvation -
12. saving faith -

# Presenting The Gospel—Part I

## Session #6

(Adapted from Campus Crusade for Christ)

*Note to Leader: [Instructions to the leader are in bold italics. Content to be taught to students is in regular print.]*

To begin this session, share one of your first witnessing experiences with your students. Be honest about the experience. If you were nervous, admit it. If possible, choose an experience that had some humor in it. The purpose of telling this experience is to engage your students and focus their attention on sharing the Gospel. This is a lengthy lesson so time must be used wisely. There is some information that will probably best be covered by lecture (in regular print), but most of the lesson is interactive.

**GOAL:** For a disciple to be able to share the Gospel with a non-believer in a confident, clear manner.

### **I. Introduction of the 4-Laws**

- A. Most of us know what we believe but have difficulty communicating our faith to someone else.
- B. We will be using the 4-Laws booklet in our training. The statements in this booklet have been worded to communicate to a non-Christian how one can know Christ personally.
- C. Everything a person needs to know in order to receive Christ is included in the 4-Laws booklet.
- D. **KEY IDEA:** Success in witnessing is simply sharing Christ in the power of the Holy Spirit and leaving the results to God!! (*Remind students of this often.*)

### **II. 4-Laws Demonstration**

- A. At this point, ask one person to help you. Ask this person to respond in a positive way, giving the “right” answers.
- B. Proceed by sharing the 4-Laws with this person. Give the 4-Laws exactly as you will ask your students to. Hold the booklet so the person you are sharing with can see it and follow along as you point to the words you are reading with your finger or a pencil as you read.

### **III. Benefits of the 4-Laws Approach**

- A. It begins with a positive: “God loves you and offers a wonderful plan for your life.”
- B. It clearly presents the claims of Christ.
- C. It includes an invitation to receive Christ.

- D. It gives the sharer confidence because you know what you are going to say and how you are going to say it.
- E. It enables the sharer to stay on the subject or get back to it.
- F. It makes it possible to be brief.
- G. It is a “transferable technique” for presenting Christ to others.
- H. It gives you at least three possible presentations of the Gospel, suitable to the amount of time you have to share:
  1. Give just the Laws: very brief
  2. Give the Laws and references: longer time
  3. Give the laws and Scriptures: unlimited time available

#### **IV. 4-Laws Practice**

- A. Pair up the students, and inform them that the purpose of the practice is to become familiar with the contents of the booklet and to give them confidence in reading it aloud. For these reasons, they should read it as it is written.
- B. Explain that each will present the 4-Laws to the other, and that you will let them know when they are halfway through the time period so that the other partner can share. Tell them to actually read the contents of the booklet without any additions and to avoid making it difficult for the partner. Problem areas will be dealt with at a later time. Tell them to read through the prayer (page 10).
- C. Remind them that: Success in witnessing is simply sharing Christ in the power of the Holy Spirit and leaving the results to God!!
- D. Get feedback about their experience. Keep feedback brief.*

#### **V. Memorization of 4 Laws**

- A. Memorizing the 4 Laws, the Scripture references that go with them (John 3:16, John 10:10, etc.) and the transitions at the bottom of each page is a very helpful exercise. Having them memorized will enable you to be more at ease while you share the Gospel. Also, if you find yourself without a 4 Laws booklet, you can share the Gospel using just the Bible!
- B. Give your students 60-90 seconds to look over the Four Laws and begin to memorize them.
- C. Choose one of the following methods to help your students memorize the Four Laws, the Scripture references and the transitions.
  1. Have the students repeat in unison with you each of the laws, the accompanying Scripture references and the transitions.

OR

2. Divide the students into pairs and have them practice repeating the Four Laws, the accompanying Scripture references and the transitions to each other from memory.

Law 1 God loves you and offers a wonderful plan for your life. John 3:16; John 10:10  
Why is it that most people are not experiencing the abundant life?  
Because. . .

Law 2 Man is sinful and separated from God. Therefore, he cannot know and experience God's love and plan for his life. Romans 3:23; Romans 6:23  
The third law explains the only way to bridge this gulf. . .

Law 3 Jesus Christ is God's only provision for man's sin. Through Him you can know God's love and plan for your life. Romans 5:8; I Corinthians 15:3-6; John 14:6  
It is not enough just to know these three laws. . .

Law 4 We must individually receive Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives. John 1:12; Ephesians 2:8,9; John 3:1-8

# Presenting The Gospel—Part II

## Session #7

(Adapted from Campus Crusade for Christ)

*Note to Leader: [As before, instructions to the leader are in bold italics. Content to be taught to students is in regular type.]*

**GOAL:** For a disciple to be able to share the Gospel with a non-believer in a confident, clear manner.

### **I. Introduction and Review**

- A. In the previous session, we discussed and role-played the *Four Spiritual Laws* through Law 4. In this session, we will continue beginning with the circles on page 9.
- B. Briefly review the Four Laws
  - 1. God loves you and offers a wonderful plan for your life.
  - 2. Man is sinful and separated from God. Therefore, he cannot know and experience God's love and plan for his life.
  - 3. Jesus Christ is God's only provision for man's sin. Through Him you can know and experience God's love and plan for your life.
  - 4. We must individually receive Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives.

**REMINDER:** Success in witnessing is simply sharing Christ in the power of the Holy Spirit and leaving the results to God.

### **II. Demonstration - Circles (page 9)**

- A. The circles on page 9 need special attention in this training. You will need an assistant to help you who has been briefed prior to the session.
- B. Begin the demonstration by reading at the top of page 9, explaining the circles, and ask the question, "Which circle represents your life?"
  - 1. If he responds "left circle," continue with the demonstration showing how, in response, you would simply continue reading the booklet and move on into the prayer. When demonstrating **STOP JUST BEFORE THE PRAYER.**
  - 2. If he responds "not sure" or "in-between," explain to the students that you simply go on to the next question and the prayer.
  - 3. If he responds, "right circle", say, "I would like to finish the booklet so that you can also use it to share your faith with someone else." After you have gone through the prayer, say, "Have you ever committed your life to Christ in this way?" If he has not, simply lead him in the prayer as you would anyone else. Explain to the students that not everyone who says



that he is in the right-hand circle actually is. Sometimes people do not understand exactly what you mean. By using this approach and going through the prayer, we can help people to be sure of their commitment to Christ.

- C. “Which circle would you like to have represent your life?” Do not demonstrate these, but simply explain to the students how to respond to the various answers.
  - 1. If the person answers, “the one on the right,” simply continue on into the prayer.
  - 2. If the person answers, “not sure,” or “the left circle,”
    - a. Maintain a positive and loving attitude.
    - b. Say, “If at some time you decide that you want your life to be represented by the circle on the right, let me show you how you can invite Christ into your life.” Continue through the booklet.

### **III. Practice - Circles**

- A. Again, pair up the students and give them a few moments to practice their responses to these questions. Allow them to choose which response they want to give and ask the other to reply as explained.
- B. Then, ask the other partner to give another response and practice answering as explained.

### **IV. Demonstration of Receiving Christ Through Prayer (Does this prayer express the desire of your heart? — p.10)**

Ask one person to help you demonstrate this point.

- A. Demonstrate a “yes” answer. Read the statement, “If it does, I invite you to pray this prayer right now, and Christ will come into your life, as He promised.” Then pray with the person. Ask him if he would like to pray out loud with you or pray silently as you pray out loud.
- B. Then demonstrate a “no” answer. Maintain a positive and loving attitude. Say, “Let me show you what would happen if you did ask Christ to come into your life.” Proceed by going over the steps on assurance (pp. 11 and 12), and give the person another opportunity to pray. If he still does not wish to pray, be sure to leave him with the understanding that this is a decision that he may want to make later. Encourage him to re-read the booklet later.
- C. Pair up the students and give them time to practice their responses to the prayer.

### **V. Demonstration of Assurance**

- A. When we share Christ with others we have the unique privilege of seeing them “become new” in Christ.

- B. We also have a unique responsibility of assuring the new believer that his relationship with Christ is secure, by faith alone (Ephesians 2:8,9).
- C. Some people pray over and over to receive Christ because:
  - 1. They want to be kind to the person sharing with them.
  - 2. They have never felt that Christ is alive within them.
  - 3. They did not receive full assurance when they prayed before.
- D. Demonstrate “How to Know that Christ is in Your Life,” “The Bible Promises Eternal Life” and “Do Not Depend on Feelings.”
- E. Pair up the students and let them practice the “Assurance” section.

Assignment For Next Session: Ask students to share the 4 Laws with a friend before the next session.

They might approach the friend this way: “I am attending training (or a seminar) and one of our assignments is to share this booklet with a person and get his opinion. Can I get your opinion? Have you heard of the *Four Spiritual Laws*?”

# Presenting The Gospel—Part III

## Session #8

GOALS: For a disciple to be able to follow-up a Christian in his new faith.  
For a disciple to learn how to think through ways of turning a conversation to spiritual issues and begin focusing prayer on specific non-Christians.

### I. *Brief Review—Have the students recite the 4-Laws and the Scripture references with you from memory.*

Law 1 God loves you and offers a wonderful plan for your life. John 3:16; John 10:10

Law 2 Man is sinful and separated from God. Therefore, he cannot know and experience God's love and plan for his life. Romans 3:23; Romans 6:23

Law 3 Jesus Christ is God's only provision for man's sin. Through Him you can know God's love and plan for your life. Romans 5:8; I Corinthians 15:3-6; John 14:6

Law 4 We must individually receive Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives. John 1:12; Ephesians 2:8,9; John 3:1-8

### II. The Importance of Follow-Up

- A. Give an example of a person in your life who was influential in helping you understand the Christian life better.
- B. Definition of follow-up: instructing and equipping someone for the Christian walk. “spiritual pediatrics”
- C. Follow-up is the beginning point of disciple building. Christ-likeness is the goal of growing as a disciple (Romans 8:29).
  - 1. Growth is God's responsibility (Philippians 1:6).
  - 2. Our responsibility is to:
    - a. Pray (Colossians 1:9-11).
    - b. Care; love (I Thessalonians 2:7-12).
    - c. Share the Gospel.
    - d. Be an example (Philippians 3:17).

### III. Demonstration of Immediate Follow-up

- A. Read through the Four Laws booklet from the prayer to the end. Explain the immediate follow-up that takes place as soon as a person has prayed to receive Christ. Show the students the need for spending

time in that section to help the person see clearly his new relationship with God (p.13) and suggestions for Christian growth (p.14).

- B. Emphasize the importance of attending church and of having Christian fellowship.
- C. Arrange an appointment with the person within 48 hours and continue follow-up. Tell him that you want to interact with him regarding any questions that might come to his mind about his new relationship with Christ and help him develop this new relationship.
- D. Pair up the students and give them time to practice the “follow-up” section of the Four Laws.

#### **IV. Introduction to Extended Follow-Up: WDA has Follow-Up studies on the basic truths a new believer needs to understand early in his Christian life.**

- A. *Pocket Principles*® (entitled *Getting Started*) that can be read by the new believer and then discussed with a mentor, cover these topics: assurance of salvation (2 studies), baptism, the Holy Spirit, the Word of God, prayer and fellowship. (There are *Teaching Outlines* that accompany these *Pocket Principles*®.)
- B. *Bible study materials* that can be used one-to-one or in a small group cover these topics: 1) *Who is God?* About the character of God: His holiness (and our response in repentance and faith), His justice and righteousness, His love, mercy and grace; and 2) *Beginning Concepts* about the means of growth available to a new believer: the Word and prayer, fellowship and worship, the Spirit-filled life, walking in the Spirit, and baptism. *These study materials as well as the materials mentioned in A. above are included with this Manual.*

#### **V. Turning a Conversation to Christ**

- A. Share an example from your own life when God gave you an opportunity to turn the conversation to Christ.
- B. Ask, “Are you interested in spiritual things?”
- C. Ask, “Would you help me by giving me your opinion on the 4 Spiritual Laws?”
- D. “May I share with you a message that has meant a great deal to me—a booklet entitled the *Four Spiritual Laws*?”
- E. Look for a felt need that person has. Then share how Christ could help meet that need. (Share how Christ has met a similar need in your own life, if possible.)

## **VI. Making Evangelistic Contacts**

- A. Pray for divine appointments. Pray that God would supernaturally bring individuals your way to share with and that He will open your eyes to see opportunities.
- B. Use an upcoming event at your church as an opportunity to invite a non-Christian friend.
- C. Plan a children's program in your neighborhood centered around a theme such as Easter, harvest celebration, Christmas, etc.
- D. Participate in your church's visitation program.
- E. Conduct an informal questionnaire in your neighborhood seeking people's opinions about spiritual matters. Use as an opportunity to share your testimony.
- F. Ask God to bring to your mind the "Ten Most Wanted" evangelistic contacts in your life. List them, and begin to pray regularly for these people.

## **VII. If there is time, have several students share their testimonies with the group.**

### Assignments For Next Session:

1. Read the handout entitled *Dealing with Common Questions People Ask* beginning on page 62 of this Manual. (It is very important that students complete this assignment. In order to participate in next week's session students will need to be familiar with information in this handout. They should bring the handout to the session.)
2. Students write their own "Ten Most Wanted" list of evangelistic contacts and begin praying for them regularly. Share the list with their mentor.

# Dealing With Common Questions

## Session #9

*Note to Leader: [As before, instructions to the leader are in bold italics. Content to be taught to students is in regular print.]*

*This session begins with information to be communicated to the students by lecture (points I and II). The rest of the session is interactive.*

**GOAL:** For a disciple to be able to answer, in a loving, calm manner, the common questions that non-believers ask.

### **I. Attitude is very important when dealing with a person's objections to Christianity.**

- A. Communicate an attitude of love and respect while disagreeing about philosophy and ideas.
- B. Accept the person even though you do not accept his beliefs. Do not try to force a person to believe or make a decision.
- C. Do not argue. Arguing promotes competition and contention.
- D. Remember that non-verbals (such as body language, eye contact, etc.) communicate as much as your words do.
- E. Be genuine. Ask God to work in you to love the person you are sharing with.

### **II. What to do with intellectual objections**

- A. Intellectual objections may be a smoke-screen designed to protect the person. But at the same time, they may indicate that the person is hurting and in need of love and attention, or the person may have legitimate intellectual questions.
- B. God must be the One to convict the person of the Truth. Don't depend on your own ability to persuade. Spiritual forces are at work.
- C. Because spiritual forces are at work, prayer is an essential weapon to use.
- D. Ask God for the grace to continue to love the person regardless of his response.

### **III. Refer to the handout entitled "Personal Objections Non-Christians Have to Becoming Christians."**

- A. Give examples of some of the objections from your own experience. Ask the students to add some also.

- B. Assignment for coming week: Read over the objections, look up and become familiar with the verses.

***Note to Leader: The remainder of this session deals with the questions and objections often raised by non-Christians. The students should have read the Handout, "Dealing with Common Questions People Ask." Divide the group into pairs, and assign each pair one of the questions. The pairs of students are then given time (5-10 min.) to work up a role play that demonstrates the asking and answering of that difficult question. The role plays are then presented to the group. Discussion and feedback can follow as time allows.***

**If there is time:** Do "Ten Most Wanted" evaluation.

- a. Determine where they are in their openness to Christ.
- b. Determine what would be an appropriate way to relate to each person at this time.
- c. Develop a plan of action that would be appropriate.

## Seven Basic Questions

1. What About Those Who Never Hear About Jesus?
2. Is Christ the Only Way to God?
3. Why Do Innocent People Suffer?
4. How Can Miracles Be Possible?
5. Isn't the Bible Full of Errors?
6. Isn't the Christian Experience Only Psychological?
7. Won't a Good Moral Life Get Me to Heaven?

## Dealing With Common Questions People Ask

*There are many questions that non-believers (and sometimes believers) ask about God and the Christian faith. Here we are addressing seven of the most common questions that arise in discussions about spiritual matters. These answers have been written for the believing Christian who is encountering these questions to use to formulate his response to those who are questioning. For more extensive answers, refer to Paul Little's book *How To Give Away Your Faith* (InterVarsity Press).*

### **(1) What About Those Who Never Hear About Jesus?**

Many people worry that, if it takes the conscious decision of *believing in Jesus and turning to Him in repentance* to cover one's sins and be saved, that seems to leave out the masses of people who never hear about Jesus. In some areas of the world there are myriads of people groups who have never heard the Gospel. It doesn't seem fair that they would miss heaven just because we couldn't reach them.

First, notice that this worry makes us seem more compassionate than God. In other words, we seem to be more concerned about unreached people than He is. However, we know that He is the One who went to the cross for sinful people, and it is safe to believe that He is more concerned about the lost than any of us will ever be. It is a biblical truth that God is just and merciful, and we can count on Him to do the right thing.

Second, remember that the Bible indicates that there are many ways God gets messages through to people. Sometimes He uses people as His messengers; sometimes He uses angels; sometimes He uses dreams and visions; and so on. In Acts Chapter 17, God used a vision to get Peter to a Gentile (Cornelius) who was ready to repent. There seems to be a principle in the Bible that God will give more light (truth) to those who respond positively to the light (truth) that He has already given to them (e.g., in Creation, as in Psalm 19). We can trust that God will use every avenue possible to bring people to Himself. II Peter 3:9 says that He desires none to perish, but for all to come to repentance.

A third point is that we know that anyone who is in heaven will have gotten there because of Jesus Christ. However, there is much that God hasn't revealed to us about exactly how the blood of Christ is appropriated to all of the saved. For instance, we don't know how God will act with regard to babies who die in infancy, the mentally handicapped, etc. In other words, just because a person hasn't heard about Jesus doesn't mean the blood of Christ cannot be appropriated to them in special circumstances. (E.g., In II Samuel 12:23; King David said, when his first baby with Bathsheba died, that he would see the baby again one day.)

Fourth, remember that often this objection is brought up by people who *have* heard about Christ. We DO know what will happen to those who have heard but have rejected Christ. So, it is important to emphasize what we do know, and then rest in God's goodness, justice, and mercy regarding what we don't know.

Relevant passages: Psalm 19; Acts 10; John 14:6; II Peter 3:9.



## **(2) Is Christ the Only Way to God?**

The crux of this question is usually that it doesn't seem fair for God to exclude a sincere believer of another faith from heaven. What about the sincere Buddhist, Hindu, Jew, or Muslim? Aren't we all trying to get to God in the best way we know how?

This question seems to imply that sincerity is all that is needed for one to go to heaven. This seems to be based on the idea that if our good deeds are greater than our bad deeds when judgment day comes, what difference does it make what religion we adhered to as long as we were seriously trying to follow God as best we knew Him? At this point, it is important to remember that the Bible's standard for getting into heaven is perfection. No unrighteousness belongs there. "That would make it impossible for us," someone might say. And, that is true. That is why Jesus died for us; because we could not make ourselves fit for heaven – we need His sacrifice to cover all our sins. Do you see why the Gospel is such good news?

As far as sincerity goes, remember Jesus' discussion with Nicodemus, an apparently very sincere Jewish leader. Jesus told him that he needed to be born again. Also notice that Paul in Acts 10 encountered some Athenians that he noted were very sincere in their religious practice. He commended what was right in their thinking, but then went on to explain the truth about Jesus to them and why they needed Him to escape judgment. In other words, Paul showed them where they were sincere, but wrong.

If someone is sincerely seeking God and responding positively to the light God has already given them (see Question 1), we can trust that God will send them more light. Having said that, it is also possible (but speculative) that there are today some people in a position similar to the believers in the Old Testament. They know that they have sinned against a most high God; they look to Him to be gracious and forgiving; but they don't know exactly how He will make things right. Our responsibility is to tell people like this about the Messiah that they don't yet know.

Relevant passages: Isaiah 6:1-7; Acts 10; Romans 3:23; Romans 6:23; John 14:6; John 3.

### **(3) Why Do Innocent People Suffer?**

This is sometimes given as one of the greatest arguments against Christianity. Basically, it goes like this: (1) *If God is so good, why does He let terribly bad things happen to people who don't deserve them?* Another version goes like this: (2) *If God is all good, and He created everything, then why is there evil? Wouldn't He have created it? Why would an all-good and all-powerful God create evil?* There are more variations of this question, but these are perhaps the two main ones. Many books have been written attempting to deal with these questions. Below is a very brief summary of a few ideas.

The first question above can be called the *experiential* problem of evil. While the second might be termed the *logical* problem of evil. The book of Job is about the first question, the *experiential problem of evil*.<sup>146</sup> Job is shown to be suffering horrifically, and all of it for nothing that he had done wrong. It turns out in the end that Job realizes that God's knowledge and ways are higher than any human's, and he decides to trust God regardless of how things look. This is the way out of the experiential problem of evil; trusting that God has a higher plan in which it all makes sense and is perfectly just. However, as Job illustrates, this is easier said than done. That's the life of faith. You trust a parent whom you know loves you, even though the parent is allowing some difficult things happen to you. We need to trust God in the same way.

The *logical problem of evil* tries to show that there is a contradiction involved in the following argument:

- (1) God is all-good and all-powerful.
- (2) An all-good God would want there to be no evil.
- (3) An all-powerful God would have the power to eradicate evil.
- (4) There is evil.
- (5) Therefore, God is not both all-good and all-powerful.

In other words, either God wants there to be evil (in which case He is not good), or He is not powerful enough to stop it (in which case He is not omnipotent). This dilemma is solved by maintaining that God is all-good and all-powerful, but that He has reasons to allow evil for a time until He destroys it. The reasons have to do, in part, with the fact that in order for there to be a universe where beings could truly love and follow God, people (and angels) had to be given a choice whether or not to align themselves with God. At the end of the world, God will ultimately judge and destroy evil.

This does not wrap up all the loose ends. To some degree, the origin of evil is a mystery (e.g., Why would a good angel like Satan become evil in a perfect world?). And, the problem of evil takes on new dimensions when we ourselves are suffering. But, the Cross of Christ should be our ultimate refuge concerning the problem of evil. God Himself knows firsthand the experience of unjust suffering. If the ultimate sinless One could suffer so unjustly but bring so much good and blessing to humanity, we can trust that He will eventually bring things to a good conclusion.

---

<sup>146</sup> An excellent, popularly written exposition of the book of Job and the problem of evil is Philip Yancey's book *Disappointment With God*.

#### **(4) How Can Miracles Be Possible?**

This question seems to be asked more often in parts of the world that have seen many technological advances. Such advances sometimes lead people to think that the world obeys “natural laws” that cannot be broken. Concerning this, the first question to ask yourself is, “What is a natural law?” Isn’t it just a description about how the world seems to work most of the time? If so, then *why* does the world work that way most of the time? The important thing to notice about this kind of “why” question is that science, as good and helpful as it can be, cannot answer a question like this. This is because it is not an experimentally testable question *of* science; you can’t answer a “why” question by just looking at things and making theories. Rather, it is a philosophical question *about* what science is. Therefore, it cannot be answered by the “scientific method.” You have to answer this question by theological/philosophical methods.

From a Christian point of view, what we call the “laws of nature” are observations about how God has made the world and sustains it. If He wants to interrupt the usual framework from time to time, He can do so. In other words, this is really a question about God. As someone has remarked, *if God exists, then miracles are possible.*

The Apostle Paul, in I Corinthians 15, stakes the whole claim of Christianity on the miracle of the resurrection of Jesus from the dead. The Bible unashamedly proclaims certain miracles, but it also records periods of time when there were very few miracles. There wasn’t even a prophet in Israel for 400 years between the times of the Old and New Testaments. God has reasons for doing certain miracles at certain times.

An important observation is that miracles don’t necessarily breed belief in God. For instance, some miracles that Jesus performed were admitted to be miracles by some of the Pharisees, but they attributed His power to perform them to be from Satan. So, if someone tells you that he would believe if only he saw a miracle, that is not necessarily true.

Relevant passages: I Corinthians 12:12,15; John 11: 1-53; Luke 16:19-31.

## **(5) Isn't the Bible Full of Errors?**

This objection usually comes from someone who asserts that “everyone knows” the Bible is full of errors. However, when pressed for a particular example, the person is often at a loss for words. So, a good way to get at this objection is to ask, “Which errors do you have in mind?” Then you can work on each alleged error, one at a time.

The Bible does have many hard passages. People have been aware of them for thousands of years. The Bible has been carefully scrutinized by believers and by skeptics, perhaps more so than any other book. But, as someone once said, “After all this time, no one is going to find the passage which makes Christianity come tumbling down.” Over the years Christians have discovered a wealth of reasonable solutions for most of the difficult passages; a good Bible commentary can help you to find many of these explanations.

However, every now and then, you will come upon some difficult passages about which the commentary explanations do not seem very likely to you. The thing to remember is that, although such explanations do not seem likely to you, that does not necessarily make them wrong. As you know from life experience, there are times when seemingly unlikely things turn out to be true. One needs to be very careful before one totally dismisses an explanation that comes from a respected source.

Some difficulties concerning the Bible arise because of translation issues and matters of how copies of the Bible were made. You need to know that there is a whole field of study, called “textual criticism,” which can provide evidence for why it is reasonable to trust many copies of the Scriptures. An excellent place to start learning about textual criticism is the book *A General Introduction to the Bible (Revised and Expanded Edition)* by Norman L. Geisler and William Nix (Chicago: Moody, 1986). An excellent book to help you in understanding how to handle difficult passages is *Hard Sayings of the Bible* by Walter Kaiser, et. al. (Downers Grove: InterVarsity, 1996).

There is a wealth of Bible commentary knowledge, from the early church fathers down to the most recent contemporary commentators, available. It would be unwise for you to miss taking advantage of these resources when you come upon alleged errors and contradictions. Tackle them one at a time, praying and trusting that the God of truth will lead you into whatever the truth is. Then, study, talk to people you trust, and pray it through. It is hard work, but it's worth it. And it will increase your ability to help others also.

## **(6) Isn't the Christian Experience Only Psychological?**

To charge that the Christian experience is only psychological is to say that Christians believe what they do because something in the past has “programmed” them to think that way. There are two main versions of this charge.

### ***Version One: You Were Brought Up That Way***

This objection usually goes something like this: “Christianity isn’t the only true religion. You only believe in Christianity because you were raised that way. If you had been raised as a Buddhist, Hindu, Jew, or Muslim, you would probably be one of those types of believers.” There are two main problems with this objection. The first is that it doesn’t account for conversions to Christ by people who were not brought up with any kind of Christian background. There are people who have been raised in almost every imaginable kind of worldview other than Christianity, who have repented and believed in the Messiah. The second problem is this: just because someone is taught a certain worldview from a young age doesn’t necessarily mean that the worldview isn’t true. (For instance, just because you are taught multiplication tables at a young age doesn’t mean that the multiplication tables aren’t true.)

A few believers are somewhat embarrassed that they were taught the Scriptures early on in their childhood because they believe that shows that they didn’t come to it by way of their own reasoning. But, that is an unnecessary worry if they come to their own faith in Christ later in life. Actually, it is a great blessing to have had Scriptural truths taught to you from an early age, and a life like that can glorify God and save you a lot of unnecessary pain, heartache, and meaninglessness. That is why the Bible instructs parents to “raise up a child in the way he should go.”

### ***Version Two: Christians’ Beliefs Are Just Wishes, Used To Help People Cope with the Harsh Realities of Life***

This objection means, “You only believe it because you wish it were true.” This objection has two parts. The first part is that the Christian faith is not grounded in anything of substance. The second part is that the Christian faith is just wishful thinking, a false hope, based on a false desire.

Actually, a Christian response to the first part of this objection might begin by agreeing that Christians shouldn’t want to believe anything just because it makes them feel good, or just helps them cope with life. Paul said in I Corinthians 15 that if the resurrection of Christ didn’t happen, then we are of all people to be most pitied, because we would have staked our lives on a lie. But, Paul says the resurrection did happen, and he goes on to give evidence for it. This means that we can have intellectual integrity. We don’t have to disengage our brains to believe. So, Christians should want to hold beliefs because they have good reasons for believing them to be true.

Secondly, as far as the objection concerning false wish-fulfillment goes, the accusation is that beliefs (like those about heaven) are only held because they are useful fictions to help people get through life. But the reason that the desire (to live with God in a heavenly eternity) is in people is because God implanted that desire in all of us when He created us (e.g., Ecclesiastes 3:11). In other words, it’s what we were made for. C. S. Lewis used this argument persuasively in his work *The Weight of Glory*. St. Augustine, an early church father, also said in his book *Confessions* that God has implanted in us a desire for Himself, and our hearts are restless until they find their rest in Him. So, heaven and life with God forever (and His help during this often difficult life) may be seen by some people as wishing, but again, that doesn’t mean that it’s not true. It is one of the many reasons for believing that it is true.

## **(7) Won't A Good Moral Life Get Me To Heaven?**

This is a variation of Question #2, and it assumes that if you're a basically good person, things will be all right for you in the end. Of course, most people assume that they are basically good. The important question is, "What standard or measuring rod are you using to determine whether or not you are good?"

If you want to measure something, you need some kind of standard against which to compare the object. For instance, if you want to know what an inch is, there needs to be a ruler somewhere that is the standard for a foot or yard, which is divided into inches. If you want to know how far a town is from your town, you need some kind of measurement standard, say miles or kilometers, etc. Similarly, if you want to know if you're good or not, you need a standard of goodness to measure yourself against. (The saying, "Nobody's perfect" is meaningless, unless you have some kind of standard of what perfection is.)

The measurement standard is God the Father, revealed in Jesus Christ and in the Holy Spirit. Compared to this standard, everyone falls short (e.g., Psalm 130:3; "If You, LORD, should mark iniquities, O Lord, who could stand?" NAS). If you want to go to heaven, you must be perfect. There is no unrighteousness or imperfection in heaven. That is why it is so important that Jesus' sacrifice covers our sins, and that His righteousness is given to us. That is why Jesus told Nicodemus that he must be born again (John 3).

This does not mean that Christians think they are the only moral people. It does mean, though, that all of us, Christians and non-Christians, are incapable of being morally good enough to merit heaven. None of us can say to God, "I have been so good that I deserve for You to give me heaven."

As an analogy, think of a trail up the side of Ethical Mountain. (The higher up on the mountain you are, the more ethical you are.) Now, all people will be on various points of the trail; some more-sincere people will be higher than others, some more-compassionate people will be higher than others, some more truthful people will be higher than others, etc. But, there is a deep chasm in the mountain on the way up that NO ONE will be able to cross. Therefore, no one will ever get to the top, which is perfection. This chasm has been bridged for us by the Cross, and it is the only way to a relationship with God and to heaven (John 14:6).

# Personal Objections Non-Christians Have To Becoming Christians

## 1. My present lifestyle is sufficient.

I'm doing the best I can.

I think if we are good people and don't hurt anyone, we'll go to heaven.

I go to church, serve on such-and-such committee and was raised in a good home.

I pray to the Lord all the time.

I've always been a Christian.

I joined a church or I have been baptized so I'm already a Christian.

I'm a Baptist, Presbyterian, etc.

Relevant verses:

Ephesians 2:8,9

Isaiah 64:6

Romans 3:23

I Peter 3:18

## 2. God is a kill-joy.

I will miss out on so much.

God will make me go to Africa or Siberia as a missionary.

Relevant verses:

John 10:10b

John 16:24

## 3. I see problems with what Christians do.

I've seen too many hypocrites.

What about the Crusades or abortion activities or the rioting in Ireland between Christians and Catholics?

Christians are narrow-minded and non-intellectual.

Relevant verses:

I John 1:8,9

Galatians 5:17

Ephesians 5:11-13

## 4. I'll do it later.

I'm not interested now.

I'm too young.

I must clean up my life first.

Relevant verses:

Hebrews 9:27

James 4:13-15

#### **4. I'm offended by some things in the Bible.**

What about the violence in the Old Testament where God orders everyone including animals to be killed?  
How can Jesus Christ be the ONLY way to God? What about other religions? (Refer to Paul Little's book *How to Give Away Your Faith* Chapter 6.)

Relevant verses:

John 14:6

I Corinthians 1:22-25

I Peter 2:5-



## APPENDIX 2

### Training Manual Copyright Permission

-----Original Message-----

From: Turner Family [mailto:aturner10@nc.rr.com]  
Sent: Tuesday, February 26, 2013 10:31 PM  
To: 'Nila Duffitt'  
Subject: RE: WDA materials-Evangelism Training Manual

Thanks Nila,

This is exactly what I have been looking for; I intend to use this in my Doctoral work on evangelism. I may need to include this training manual and other resources in the appendix once my work is complete. Because of WAD's copyright I will need permission to do so and include this also in my work. Can WDA give me permission to do so?

Thanks  
Alphonse Al Turner

From: materials@disciplebuilding.org  
Sent: Monday, March 18, 2013 7:56 PM  
To: aturner10@nc.rr.com  
Subject: WDA materials

Dear Al,

I am so glad that our resources are exactly what you have been looking for! Yes, you have WDA's permission to use the information for your work. However, we do ask that you give WDA credit for the materials that you use and that you do not sell our materials. If you need anything else, please let me know.

Blessings to you!  
Nila Duffitt  
WDA Materials Distribution

## **APPENDIX 3**

### **Trainer's Guide**

#### **The Nature of Sin**

All over the world Christians are still grappling with the definition and application of sin. Questions such as what is sin, how does a person become a sinner, are common place. Different churches teach different doctrines., for example some hold the opinion that people inherit guilt from their parents and their parents inherited from their parents and the sequence falls back to Adam, the first 'parents'. Such groups hold the idea that babies are born guilty of sin. However, the vital concern here is to establish what Jesus taught in the bible

#### **What scripture teaches about sin.**

##### **Study text: 1 John 3:4, Rom 5:19**

1. What is sin?

Answer: Sin is \_\_\_\_\_.

2. Is sin something that a person?

(a) Commits (practices), or

(b) Inherits?

Answer: \_\_\_\_\_.

##### **Study text: Romans 6:16, Titus 3:3**

1. How do people become slaves (servants) of sin?

Answer: They present themselves to \_\_\_\_\_ sin.

##### **Study text: John 8:34, Rom 6:34**

1. Who is a slave to sin?

Answer: Whoever \_\_\_\_\_ sin is a slave of sin.

When we sin; our own conduct is what makes us sinners.

##### **Study text: Acts 3:19, Ezekiel 18:20.**

1. Who bears the guilt of a person's sins?

Answer: The wickedness of the wicked will be upon \_\_\_\_\_ .

2. What sins are we guilty of?

- (a) Just the ones we commit,
- (b) Our parent's sins.
- (c) Adam's sins.
- (d) All the preceding.

Answer: \_\_\_\_\_.

**DISCUSSION.** Briefly sin can be defined as acting intentionally or unintentionally against the will of God. The fact is that guilt of sin cannot be inherited or transferred from anyone else. The guilt of sin and the impact remains with the individual. The guilt of sin is a personal affair rather than communal or inherent matter. [See also Mark 7:20-23; Romans 3:9-18,23; 1 Timothy 6:10; James 1:14,15; 2:10,11.]

A. Each person's eternal destiny.

Everyone has an eternal destiny to keep; this destiny is greatly influenced by people's conduct. People will be held accountable for their deeds and not actions of their ancestors or anyone else. Whoever is implicated in disobedience of God's law will give an account to their intentions and actions individually. This closes the door for ignorance against God's salvation and sin. Everyone is expected to learn and understand the plan and will of God for salvation from sin.

**What scripture teaches about our destiny?**

**Study text: Romans 10:9,10**

1. How do we receive eternal life?

Answer: \_\_\_\_\_ .

2. Who will receive punishment Rom 2:8,9

Answer: Tribulation and anguish will be upon everyone who does \_\_\_\_\_ .

Note that, at judgment, *each* will be rewarded according to *his/ her works or deeds* (v6).

**Study text: 2 Corinthians 5:10, Rev 20:12.**

1. Will everyone be judged?

Answer: \_\_\_\_\_ appear before Jesus' judgment seat.

2. On what basis will each one be judged?

Answer: \_\_\_\_\_.

(a) What his parents did.

- (b) What he has done in the body.
- (c) What Adam did?

**DISCUSSION** Sin is exhibited in word, thought, and actions of an individual. Jesus elaborately taught that man is involved and active in both salvation and sin. Actions speak louder than words. Prophet Ezekiel discussed the topic of personal sin in a quite detailed way. In the eighteenth chapter, he clearly explains that a son will not die for his father's sin as the soul that sinneth shall surely die (KJV). He further says that the righteousness of the righteous man will be credited to him while the wickedness of the wicked will be charged against him.

#### B. Illustrations of sin

**What scripture describes as sin.**

**Study text: Galatians 5:19-21, 2 Cor 12:20,21.**

What happens when one habitually practice sin?

Answer: They will not inherit the \_\_\_\_\_ .

**Study text read Revelation 21:8, Mat 25:46**

What will be the end of those who commit sins?

Answer: They will have \_\_\_\_\_ .

**Study text read 2 Timothy 3:1-5, Gal 5:19.**

1. What are some signs that Paul warned about here?

- (a) Lovers of self, idolatry
- (b) Lovers of money.
- (c) Witchcraft.
- (d) Disobedient to parents.
- (e) Unthankful.
- (f) All the preceding.

**Study text: 2 Peter 2:1, Galatians 1:8,9.**

1. God's curse also comes on those who do what?

Answer: \_\_\_\_\_

**Study text read James 4:17, Luke 6:46-49.**

1. Vain worship is described as what according to these verses.

Answer: \_\_\_\_\_

**People who are guilty of sin**

**Study text: Isaiah 64:6, Romans 3:10-17.**

1. How many people are righteous and good?

Answer: \_\_\_\_\_

**Study text: Romans 3:23.**

1. How many have sinned?

Answer: \_\_\_\_\_

**Study text read 1 John 1:8,10.**

1. Who is deceived if they say we have no sin, who is made a liar?

Answer: \_\_\_\_\_

**DISCUSSION.** While on earth, Jesus was God incarnate, that is God in a human form. He possessed all human characteristics and there is much more that he did not lose. He remained fully God as well as fully man, yet without sin. The Bible says that He was tempted in every way yet was without sin. He did all this that he could be the perfect sacrifice for our sins. (Cf. John 1:1-3,14; Colossians 2:9; Hebrews 1:2,8,9; Philippians 2:5-8).

### C. The Results of Sin

When God created Adam and Eve he warned them not to take the tree of knowledge. He then gave the consequences of disobedience to that order, that if they took the fruit they shall die. Consequences of sin were even before sin began. (Gen. 2:16,17). Ever since then people have continued to be involved in sin and as a result its consequences have been avoidable.

**What scripture teaches about results of sin**

**Study text: Isaiah 59:1, 2.Psalms 66:18**

1. What happens to our fellowship with God when we sin?

Answer: \_\_\_\_\_

**Study text: Colossians 3:6, Ephesians 4:22**

1. What does disobedience bring upon us? What must we do?

Answer: \_\_\_\_\_

James 4:4 in addition states that whoever wants to be a friend of the world makes himself an enemy to God.

**Study text: Matthew 5:41, 46.**

1. Where will the wicked go after the judgment day?

Answer: The wicked will go into \_\_\_\_\_ .

**Study text: 2 Thessalonians 1:8,9.**

1. What is the destiny of those who do not obey the gospel?

Answer: They will be punished with \_\_\_\_\_ from the presence of the Lord.

**DISCUSSION.** The reward for the righteous will be eternal life and inheritance that can never perish, spoil, or fade, (1 Peter 1:3, 4). On the contrary, the wicked will not enjoy this; instead they will be thrown in the lake of fire for eternal punishment. Anyone whose sins are not forgiven will be classified as the enemies of God. God will no longer have mercy on them as they would be separated from God in life and in eternity (Revelation 20:11-15).

**D. Conversion from Sin**

So far we have learned that all people have committed sin and hence became objects of God's wrath and recipients of eternal punishment penalty. However, God out of His sacrificial and unconditional love gave His begotten son to die as a sacrifice and now salvation is available to all who accept Jesus Christ as lord. (John 3:16,17)

The Bible is unambiguous that we are saved by faith in Christ Jesus and not works. (Ephesians 2:8-10). In as much as salvation is free, we must put on the 'new man' and display a lifestyle corresponding to our new life. The Bible teachings are well-defined, Ephesians 2:10 states, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

The Bible is the only means through which God reveals His plan of salvation and transmitted through preaching and teaching. God has given this method so that everyone who wants to learn can do so. The word of God is reliable, faith in Christ is the result of hearing the word, the doctrine of God preached. and if the unsaved believe the preached word, then the saving power of the Lord will be revealed, therefore producing salvation.

**What scripture teaches about freedom from sin**

**Study text: John 6:44, 45.**

Who can come to Jesus?

Answer: \_\_\_\_\_

**1. Study text: John 8:32 (v34).**

How can you be made free (from sin)?

Answer: You shall know the \_\_\_\_\_, and it shall make you free.

**Study text: John 12:48. Deuteronomy 18:18,19**

1. By what criterion will be used to judge?

Answer: \_\_\_\_\_

**Study text: John 20:30, 31.**

1. How can we know what to believe in order to receive eternal life?

Answer: many \_\_\_\_\_ followed.

**Study text: Acts 17:11.**

1. How did the Bereans distinguish false doctrine from the truth?

Answer: \_\_\_\_\_

Many false prophets and teachers are misleading people (Matt. 7:15; 1 John 4:1). To know the truth we must search the scriptures.

**Study text: Romans 1:16.**

1. How does the gospel help in our salvation?

Answer: \_\_\_\_\_

The gospel is the power of God, the message that teaches us the truth about how to be saved through Jesus.

**Study text: Romans 10:15-17.**

How do we develop a lasting and real faith in Jesus and His purpose for our lives?

Answer: Faith comes by \_\_\_\_\_ the word of God.

**8. Study text 2 Timothy 3:16,17**

What methods has God provided for us to understand His will?

Answer:\_\_\_\_\_

**9. Study text: Romans 1:28, Hosea 4:6.**

What caused God's people to be destroyed?

Answer:\_\_\_\_\_

**DISCUSSION.** The closer we relate with Christ the more we get relieved from the burden of sin. When the Bible says we know the truth and the truth will set us free, it actually means freedom from the bondage of sin (v34). The truth in this context is revealed in the word of God. (John 17:17)

Have Faith in the Gospel of Christ

Hearing the gospel does not necessitate salvation. Many have heard about the gospel but few have received salvation. Salvation only happens in truly believing what the gospel teaches. Hearing the gospel and believing the teachings are the most critical factors that should be observed.

**What scripture teaches about faith?**

**Study text: Hebrews 11:6. John 3:16-18**

1. What must we believe in order to come to God?

Answer:\_\_\_\_\_

2. Why must we believe in Jesus?

Answer:\_\_\_\_\_

Complete faith is required, and it matters what we believe. Faith in Christ is the only acceptable way.



**Study text: John 4:42. Revelation 7:9**

1. Is Jesus the only Savior of the world?

Answer \_\_\_\_\_

2. Will everyone be saved (universalism)? \_\_\_\_\_

3. Is the light limited to the nation Israel? \_\_\_\_\_

For us to gain from Jesus' death, each person must personally accept and believe Romans 10:9, 10.

**Study text: John 20:28-31.**

(a) Who did Thomas confess Jesus to be?

Answer: “\_\_\_\_\_ and my \_\_\_\_\_.”

(b) Why was the Scriptures written?

Answer: \_\_\_\_\_

**Study text: John 8:24, 3:18**

1. What is the result of not believing in Jesus?

Answer: \_\_\_\_\_

**Study text: 1 Cor. 15:12-19, Romans 10:9, 10.**

1. Does God raising Jesus from the dead matter?

Answer: \_\_\_\_\_

**Study text: Mark 1:15, Acts 3:19**

1. Why must we repent and believe?

Answer: We must believe in \_\_\_\_\_ .

**DISCUSSION.** To be saved, it is not enough just to believe some things about who Jesus is and what He did; we must also believe His *teachings* about what He requires of us (2 Thess. 2:13,14; 1:7-9; Col. 1:5).

**Study text: Luke 13:5, Mark 16:15,16.**

1. What is the message that should be preached to the world?

Answer: \_\_\_\_\_

2. What happens to those who do not believe?

Answer: \_\_\_\_\_

**DISCUSSION.** For complete transformation of salvation in a person's life he or she ought to believe in Jesus Himself and in His teaching. Condemnation will be for those who do not believe in Jesus Christ, we are saved by faith through God's grace. Faith is a basic and most essential element in salvation. It is highly expected that saving faith ought to lead to proper response resulting to salvation.

#### E. Repentance from Sin

There is more to salvation than just accepting the truth in the message of the gospel. Just accepting the gospel does not guarantee salvation. The message of the gospel is closely associated with repentance from sin. It is after honest and authentic repentance that we get to experience salvation.

**What scripture says about repentance?**

**Study text: Acts 2:36-38.**

1. What did Peter command his audience to do?

Answer: \_\_\_\_\_

**Study text: Acts 17:30,31.**

1. Who needs to repent and why?

Answer: \_\_\_\_\_

2. Why must everyone repent of sin?

Answer: \_\_\_\_\_

**Study text: Matthew 21:28-32.**

1. How was repentance demonstrated in this text?

Answer: \_\_\_\_\_

**DISCUSSION.** Repentance is changing one's mind. We must change our minds and decide to start obeying. This is why repentance is often called "turning."

**Study text: 2 Corinthians 7:10, Romans 2:4**

1. What does godly sorrow produce?

Answer: \_\_\_\_\_

**Study text: 2 Peter 3:9, Romans 9:22**

1. Why has God not already ended the world?

Answer: He is longsuffering, not wanting any to \_\_\_\_\_ but all to come to \_\_\_\_\_ .

**DISCUSSION.** When a person realizes that he is guilty of sin, he must be truly sorry and wish he had never done it. This sorrow must lead him to decide to change and do right (repent). According to the book of Luke chapter 13: 3, 5, the Bible clearly states that those who do not repent will die, not just physically but also spiritually. Significantly, repentance is what is needed to be free of the penalty of punishment for our sins.

### **After Repentance**

Repentance requires sorrow for sin and a determination to change and serve God. It follows that genuine repentance should lead to a change of conduct.

**Study text: Acts 26:20, Titus 3:8**

1. What must we do after salvation?

Answer: \_\_\_\_\_

**Study text: Jonah 3:4-10**

1. What did Jonah do?

Answer: \_\_\_\_\_ .

**Study text: read Proverbs 28:13.**

1. For God to show mercy what must we do?

Answer: \_\_\_\_\_

**Study text: Luke 19:8, Ezekiel 33:14-16.**

1. If something is obtained wrongly should restitution be made if possible?

Answer: \_\_\_\_\_

## F. Obedience

**INTRODUCTION.** Generally, obedience is a set of principles and not a condition of forgiveness or salvation. Because of some teachings that salvation has nothing to do with our obedience to the word, there is need to emphasis obedience to the teaching of the word. Belief is demonstrated through a lifestyle of obedience to God's word, and disobedience has consequence. It is vital to understand that no acts of obedience could ever 'buy' salvation. Gal. 2:16 is clear, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Although obedience is necessary and after salvation requires doing what is right. (Titus 2:7, 3:8). The real 'fruits of repentance' are evident by our lifestyle thus obedience to the word. The following passages emphasize that obedience is a necessary condition towards attaining forgiveness of sins.

**What scripture teaches about obedience?**

**Study text: Luke 13:25-28, 6:46**

1. Does being in the Lord's presence alone grant entry into the kingdom of heaven?

Answer \_\_\_\_\_

**Study text: Ephesians 4:14, Romans 6:16-18.**

1. How important is doctrine to a person being set free from sin?

Answer: \_\_\_\_\_

**Study text: Mark 8:34, 35 Hebrews 5:9.**

1. What will we gain if we forsake this life?
2. Who is the author of this gift?

**Study text: 1 Peter 1:22, 23.**

1. What does obeying the truth do for our souls?

Answer: \_\_\_\_\_

**Study text: Acts 10:34, 35.**

1. Is God a respecter of persons?

Answer\_\_\_\_\_

2. What does God require to be accepted?

Answer: \_\_\_\_\_ .

**Study text: Philippians 3:19**

1. What is the end of those that do not obey the gospel?

Answer: \_\_\_\_\_

**DISCUSSION.** An exploration of scriptures on sin and salvation shows that there is no contradiction whatsoever between the essence of obedience and the need for faith. The apostle Paul states in Rom. 6:16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" From the gospel it is clear that faith is demonstrated by obedience. Some accept Christ as savior but their lifestyle does not change or represent their conversion. James 2:20 state O vain man, that faith without works is dead? We cannot accept Christ and continue in sin, the gospel presents it clear that in order to serve God we must obey God's command. The apostle John records Jesus words, John 14:15 If ye love me, keep my commandments.

## APPENDIX 4

### Course Exit Surveys

#### Deliberately Sharing Your Faith

**Instructions:** Please answer the following questions. If there is further need to explain your response please use the backside of the paper include the question number.

1. Do you understand the necessity of seeing evangelism as a process, and seldom an on the spot event.
2. Have you invited someone that was unchurched or unsaved to church? Yes\_\_\_ No\_\_\_
3. Do you participate in church acts of service in hopes of generating further opportunities to share the good news about Christ such as the church food bank? Yes\_\_\_ No\_\_\_
4. Will you invite someone to the special evangelist event? Yes\_\_\_ No\_\_\_
5. Have you shared what your church is doing to reach the community? Yes\_\_\_ No\_\_\_
6. Have you shared your testimony with anyone? Yes\_\_\_ No\_\_\_
7. Have you witnessed to unsaved people in your neighborhood? Yes\_\_\_ No\_\_\_
8. Do you hand out literature that explains the importance of developing a relationship with Christ such as gospel tracts? Yes\_\_\_ No\_\_\_
9. Have any persons you have witnessed to received Christ through your evangelism efforts? Yes\_\_\_ No\_\_\_
10. Have you invited potential evangelistic contacts to attend any pre-planned church evangelism evens? Yes\_\_\_ No\_\_\_
11. Have you witnessed to unsaved friends or family members? Yes\_\_\_ No\_\_\_
12. Have you made an effort to share your faith with colleagues or associates? Yes\_\_\_ No\_\_\_

## Obstacles to Sharing the Gospel

**Instructions.** Please answer the following questions regarding factors that have impeded your witnessing before and after training. Please circle one be as accurate has possible using 1 being seldom 5 occasionally and 10 very often.

1. How often do family, home, employment and personal commitments limit your witnessing, please circle.  
**Before training:** 1 2 3 4 5 6 7 8 9 10      **After training:** 1 2 3 4 5 6 7 8 9 10
2. Did the concern of not knowing how to answer difficult questions constrain you from witnessing?  
**Before training:** 1 2 3 4 5 6 7 8 9 10      **After training:** 1 2 3 4 5 6 7 8 9 10
3. Did the thought of your testimony or sharing of your faith being rejected cause you not to witness?  
**Before training:** 1 2 3 4 5 6 7 8 9 10      **After training:** 1 2 3 4 5 6 7 8 9 10
4. Were you prepared adequately to confront your fear and demonstrate confidence in your training and in the promise that God will go before you?  
**Before training:** 1 2 3 4 5 6 7 8 9 10      **After training:** 1 2 3 4 5 6 7 8 9 10
5. To what degree does a lack of communicating well effect your ability to witness?  
**Before training:** 1 2 3 4 5 6 7 8 9 10      **After training:** 1 2 3 4 5 6 7 8 9 10
6. To what degree has the lack of training caused you not to share your faith with others?  
**Before training:** 1 2 3 4 5 6 7 8 9 10      **After training:** 1 2 3 4 5 6 7 8 9 10
7. To what degree does the fear of not knowing how to witness cause you not to share your faith?  
**Before training:** 1 2 3 4 5 6 7 8 9 10      **After training:** 1 2 3 4 5 6 7 8 9 10
8. To what degree did the fear of people knowing your former lifestyle cause you not to witness?  
**Before training:** 1 2 3 4 5 6 7 8 9 10      **After training:** 1 2 3 4 5 6 7 8 9 10
9. To what degree did complacency or being satisfied with the way things are cause you not to witness?  
**Before training:** 1 2 3 4 5 6 7 8 9 10      **After training:** 1 2 3 4 5 6 7 8 9 10
10. To what degree did other issues hamper you from witnessing? 12345678910  
**Before training:** 1 2 3 4 5 6 7 8 9 10      **After training:** 1 2 3 4 5 6 7 8 9 10
11. To what degree did any other event cause you not to witnessing? 12345678910  
**Before training:** 1 2 3 4 5 6 7 8 9 10      **After training:** 1 2 3 4 5 6 7 8 9 10

## Preparing Disciples to Share Their Faith

**Instructions.** This section seeks to determine whether the training prepared the disciple for a successful evangelism encounter when a random and spontaneous opportunity occurs? The focus is on proficiency. Was this course helpful to the disciple in preparing them for a life of personal evangelism?

1. Do you consider yourself to be proficient in sharing your faith since taking this course?  
To what degree: 1 being least and 10 the greatest.  
1 2 3 4 5 6 7 8 9 10
2. Was this course helpful in preparing you for a life of personal evangelism?  
1 2 3 4 5 6 7 8 9 10
3. Did the training prepare you for a successful evangelism encounter when a random and spontaneous opportunity occurs?  
1 2 3 4 5 6 7 8 9 10
4. Did the instructor have a good understanding of the information presented during the course? 1 2 3 4 5 6 7 8 9 10
5. Do you fully understand as a disciple, God provides the power, the message, the opportunities and even the words, as we are obedient in sharing the gospel?  
1 2 3 4 5 6 7 8 9 10
6. As a disciple did the training motivate you to learn to share the gospel?  
1 2 3 4 5 6 7 8 9 10
7. Do you fully understand the four parts of the gospel (Elements of the Gospel), and can clearly present it to others?  
1 2 3 4 5 6 7 8 9 10
8. Did the training enhance your ability to clearly and concisely present your testimony in a way that is interesting and points the unsaved to Christ?  
1 2 3 4 5 6 7 8 9 10
9. Do you understand the different types of testimony?  
1 2 3 4 5 6 7 8 9 10
10. After taking this training, are you now more able to share the gospel with a non-believer in a confident and clear manner?  
1 2 3 4 5 6 7 8 9 10
11. Was the training helpful in enhancing your ability as a disciple to be able to follow-up with a Christian in their new faith?  
1 2 3 4 5 6 7 8 9 10



12. After taking this training can you now think through ways of turning a conversation with non-Christians to spiritual subjects and focus attention on Christ?  
1 2 3 4 5 6 7 8 9 10
13. Did the training prepare the disciple (you) to answer the seven common basic questions that non-believers ask in a loving, calm and caring manner?  
1 2 3 4 5 6 7 8 9 10
14. Were obstacles to sharing the gospel such as complacency, fear of rejection and lack of knowledge dealt with effectively?  
1 2 3 4 5 6 7 8 9 10
15. What was the least compelling portion of the course?  
1 2 3 4 5 6 7 8 9 10
16. Do you consider yourself trained properly to hand out literature that explains the importance of developing a relationship with Christ such as gospel tracts?  
1 2 3 4 5 6 7 8 9 10
17. Do you feel this training has adequately equipped you to share your faith?  
1 2 3 4 5 6 7 8 9 10
18. Has this course given you the confidence needed to help you to share your faith regularly?  
1 2 3 4 5 6 7 8 9 10
19. If this training has not helped build your confidence what can be done to have better prepare you?  
1 2 3 4 5 6 7 8 9 10
20. Do you feel you have a better understanding of evangelism and have become more conscience of your responsibility after this training?  
1 2 3 4 5 6 7 8 9 10
21. Do you think you will begin to see evangelism as a lifestyle rather than an event?  
1 2 3 4 5 6 7 8 9 10
22. Has this course improved your desire to be a witness for Christ?  
1 2 3 4 5 6 7 8 9 10
23. Please provide additional comments that would be helpful to make the program more effective.
24. What could be improved in this training to make it more effective for future training?

25. Is there anything that could be added or deleted from the training to make more effective for future training?
26. What could the trainer have done differently to make this course better?
27. What was most enlightening portion of training for you?

## Written Examination

Instructions: the researcher seeks in the written examination to measure the disciple's knowledge of the basic understanding of God's plan to redeem humanity and the knowledge of God's remedy of salvation. The exam will also see if the disciple can provide the basic truth of Jesus' sacrificial and unconditional love through His sacrifice.

### **What scripture teaches about sin.**

1. What is sin?

Answer: Sin is \_\_\_\_\_ .

2. Is sin something that a person?

Commits (practices), or Inherits? Answer: \_\_\_\_\_.

3. What sins are we guilty of?

(a) Just the ones we commit.

(b) The sins parents commit.

(c) Adam's.

(d) All the preceding. Answer : \_\_\_\_\_.

### **What scripture teaches about our destiny.**

4. How do we receive eternal life?

Answer: \_\_\_\_\_ .

5. Will everyone be judged?

Answer: \_\_\_\_\_.

6. On what basis will each one be judged? Answer: \_\_\_\_\_.

(a) What his parents did,

(b) What he has done in the body,

(c) What Adam did.

### **What scripture teaches about sin**

7. What will be the end of those who commit sins?

Answer: They will have \_\_\_\_\_ .

8. What are some signs that Paul warned that were works of the flesh.

- (a) Lovers of self, idolatry
- (b) Lovers of money,
- (c) Witchcraft,
- (d) Disobedient to parents,
- (e) Unthankful,
- (f) All the preceding.

9. How many people are righteous and good?

Answer: \_\_\_\_\_

10. What happens to our fellowship with God when we sin?

Answer:

11. What does disobedience bring upon us?

Answer:

12. Where will the wicked go after the judgment day?

Answer: The wicked will go into \_\_\_\_\_ .

13. What is the destiny of those who do not obey the gospel?

Answer: they will be punished with \_\_\_\_\_ from the presence of the Lord.

### **What scripture teaches about freedom from sin**

14. Who can come to Jesus?

Answer: \_\_\_\_\_

15. How can you be made free from sin?

Answer: \_\_\_\_\_

16. By what criterion will be used to judge?

Answer: \_\_\_\_\_

17. How can we know what to believe in order to receive eternal life?

Answer: many \_\_\_\_\_ followed.

**What scripture teaches about faith?**

18. What must we believe in order to come to God?

Answer:\_\_\_\_\_

19. Why must we believe in Jesus?

Answer:\_\_\_\_\_

20. Is Jesus the only Savior of the world?

Answer \_\_\_\_\_

21. Will everyone be saved (universalism)?\_\_\_\_\_

22. Why was the Scriptures written?

Answer:\_\_\_\_\_

23. What is the result of not believing in Jesus?

Answer:\_\_\_\_\_

**What scripture says about repentance?**

24. Who needs to repent?

Answer: \_\_\_\_\_

25. Why must everyone repent of sin?

Answer:\_\_\_\_\_

26. What does Godly sorrow produce?

Answer:

Thank you for taking part in this survey. Please return the completed survey to the administrator.

Name\_\_\_\_\_

(Please Print)

Age group   Young adult\_\_\_\_\_   Adult\_\_\_\_\_   Senior\_\_\_\_\_

The information from this survey will be used in assessing the effectiveness of the training. Your name and survey will be kept private.

## **APPENDIX 5**

### **Course Syllabus**

## **New Covenant Baptist Church**

---

Course: Evangelism Training Course

Trainer: Alphonse Turner, Jr.

Office: (910) 424-6200/489-7734

E-Mail: [aturner10@nc.rr.com](mailto:aturner10@nc.rr.com)

Semester: May 22, 2013-August 14, 2013

---

### **COURSE DESCRIPTION**

This course is a church sponsored training course in personal evangelism using Biblical principles, methods and strategies for an effective individual evangelism ministry.

### **COURSE RATIONALE**

The study of the evangelistic mission of the individual focuses on the role and responsibilities of individuals and leadership in personal evangelism. This process will be partly accomplished through lectures, presentations, and interaction in a setting as close to the actual evangelistic event as possible in a variety of settings with the intent of building confidence and becoming fully equipped for the challenges that may be faced while evangelizing. In addition the course will help leaders understand their role and responsibilities as trainers and apply the principles of evangelism in ministry. The measure of this course effectiveness will be gained through the use of surveys to gage the student's involvement and or proficiency. The training presented in this course will help New Covenant Baptist Church to grow through evangelism training and making disciples to fulfill the Great Commission of Jesus Christ.

### **PREREQUISITES**

Member of New Covenant Baptist Church

### **REQUIRED RESOURCES**

None

### **COURSE LEARNING OBJECTIVES**

- A. Enhance the student's understanding of the Biblical description of evangelism, by reviewing the principles of Christ method of evangelism.
- B. Gain an understanding of the major challenges confronting students in evangelism, and the fundamental preparation for dealing with common questions people ask.

- C. Become aware of the major tasks of presenting the gospel as well as the basic principles and practices necessary for successful evangelism.
- D. Learn how to prepare and give a chronological or thematic testimony when sharing the gospel with non-believers.
- E. Be able to answer common questions that unsaved people regularly ask.

## **COURSE REQUIREMENTS**

The course consists of a twelve classes or sessions. Some classes contain homework assignments, these assignments must be completed in order for the student to be prepared for the next class session, this is very important. Students must use the information they are taught throughout the course daily as this will be important later in the course.

## **GRADING POLICY**

- A. This course is Pass or Fail  
All assignments are required on the specified dates. If, for a valid reason, any assignment cannot be submitted on the required date the student should contact the trainer before that date to discuss the assignment.
- B. Class Participation  
Class participation is the key to this training, for it is the personal contact and interaction that makes personal evangelism personal. Participants are expected to attend classes at the prescribed time as scheduled, and actively engage in discussion from reading assignments and class presentations. If a training session is missed you will be expected to make up the work. More than two absences will be cause for retaking the course.

## **ACADEMIC INTEGRITY**

Academic integrity is vital because of the nature of the training. Information from participants will be used to further refined training for future classes therefore academic work should be reliable.

## **COURSE SCHEDULE**

- A. Time Schedule
  - 6:00 P.M. Opening Prayer
  - 6:00-7:55 P.M. Class Period
  - 8:00 P.M. Closing Prayer
- B. Weekly Training Schedule

Week 1: Evangelism as a Process— Part I.

Week 2: Evangelism as a Process — Part II.

Week 3: Introduction to the Gospel.

Week 4: What is the Gospel?

Week 5: How to Prepare and Give a Testimony.

Week 6: Presenting the Gospel — Part I

Week 7: Presenting the Gospel — Part II

Week 8: Presenting the Gospel — Part III

Week 9: Dealing with Commons Questions People Ask

Week10: Field Exercise Event

Week11: Debriefing

Week 12: Survey



## GLOSSARY

**BRAC.** BRAC is an acronym used by the Department of Defense (DoD) which stands for *base realignment and closure*. It is the process DoD has used to reorganize its installation's infrastructure to more efficiently and effectively support its forces, increase operational readiness and facilitate new ways of doing business.<sup>1</sup>

**evangelist.** Evangelist is a New Testament term referring to one who proclaims the gospel of Jesus Christ. The evangelist stands in contrast to the pastor and teacher in that the evangelist provide continuing follow-up ministry that develops maturity in the believer.<sup>2</sup>

**personal evangelism.** Personal evangelism is personal sharing of the gospel with the unsaved. Personal evangelism is seen as the responsibility of every Christian in sharing of the gospel. This approach enables all the members of the church to be involved on a personal level in evangelism.

**persuasion evangelism.** Persuasion Evangelism goes beyond proclaiming the gospel. The concept of persuasion does not consider a person to be evangelized until he or she responds to the good news of the gospel, becomes a disciple of Christ, and a responsible member of a local church. Persuasion Evangelism seeks to unite what has traditionally been viewed as two separate assignments in the Great Commission; evangelism and discipleship.<sup>3</sup>

**postmodernism.** Postmodernists believe that truth has its source in human ideas and experiences, as interpreted through individual cultures, rather than in a source outside human thoughts and feelings—such as God. Thus truth is subjective rather than objective. This worldview is referred to as *postmodernism* because it has emerged out of and moves beyond modernism, postmodernism and endorses religious pluralism. It teaches that all religious truth-claims are equally legitimate. Postmodernists see truth as wholly pluralistic and relativistic.<sup>4</sup>

---

<sup>1</sup> BRAC According to the Department of Defense, "Base Realignment and Closer 2005," UNITED STATES DEPARTMENT OF DEFENSE, [http://www.defense.gov/brac/definitions\\_brac2005.html](http://www.defense.gov/brac/definitions_brac2005.html) (accessed June 13, 2012).

<sup>2</sup> Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 730.

<sup>3</sup> Ibid., 520.

<sup>4</sup> Dan Story, *Christianity on the Offense: Responding to the Beliefs and Assumptions of Spiritual Seekers* (Grand Rapids, MI: Kregel Publications, 1998), 156-59.

**salvation.** Salvation is a key concept of God's revelation to humanity. Salvation is the rescue from sin and death. Scripture explains that humanity fell from the original condition of moral purity into the state of sin. Salvation restores a right relationship with God.<sup>5</sup>

**UCC.** The United Church of Christ was formed June 25, 1957, through the union of the Evangelical and Reformed Church and The General Council of the Congregational Christian Churches of the United States. This union was adopted according to UCC in order to express more fully the oneness in Christ of all churches combining them with the hope of making a more effective witness in Christ and to serve His kingdom.

**unchurched.** Unchurched are people that have no connection with organized religion. Despite their unchurched status, however, most nonetheless claim to be strongly religious or spiritual on a personal level. These Americans can be described as spiritual, but not religious. Some are strongly influenced by modern secular thought and have only mild spiritual impulses.<sup>6</sup>

**unsaved.** Unsaved are those who have not accepted Jesus Christ as their Lord and Savior. Their final state is to suffer the punishment of eternal destruction and exclusion from the presence of the Lord. The central idea is exclusion from the presence of the Lord in His consummated kingdom (2 Thess. 1:9) and the subsequent loss of the blessings of life that come from the enjoyment of the divine presence.<sup>7</sup>

---

<sup>5</sup> Salvation according to Douglas C. Walker, "Salvation" In , in *Holman Illustrated Bible Dictionary*, ed. Chad Brand, Charles Draper, Archie England et al. (Nashville, TN: Holman Bible Publishers, 2003), 1434.

<sup>6</sup> Robert C. Fuller, *Spiritual, but Not Religious: Understanding Unchurched America* (New York: Oxford University Press, 2001), 2

<sup>7</sup> Geoffrey W. Bromiley et al., eds., *The International Standard Bible Encyclopedia*, vol. 2 (Grand Rapids, MI: W.B. Eerdmans, 1979), 143,

## SELECTED BIBLIOGRAPHY

Abraham, William J. "A Theology of Evangelism." *Interpretation* 48, no. 2 (1994): 117.

Ainsworth, Larry *Rigorous Curriculum Design: How to Create Curricular Units of Study That Align Standards, Instruction, and Assessment*. Englewood, Colorado: Lead + Learn Press, 2011.

Anon. *World-Wide Evangelization The Urgent Business Of The Church: Addresses Delivered Before The Fourth International Convention Of The Student Volunteer... Toronto, Canada, February 26-March 2, 1902*. New York, NY: Read Books, 2008.

Arnold, Jeffery, *The Big Book on Small Groups*, Downers Grove, IL: InterVarsity Press, 1992.

Augsburger, Ratz *Mastering Ministry: Mastering Outreach and Evangelism*. Portland, Oregon Thomas Nelson, 2010.

Barna , Group. "Self-Described Christians Dominate America but Wrestle with Four Aspects of Spiritual Depth." *Barna Group*, September 13, 2011. <http://www.barna.org/faith-spirituality/>(accessed June 9, 2012).

\_\_\_\_\_. "Number of Unchurched Adults Has Nearly Doubled Since 1991." *Barna Group* (May 4, 2004). <http://www.barna.org/barna-update/article/5-barna-update/140-number-of-unchurched-adults-has-nearly-doubled-since-199> (accessed July 27, 2012).

\_\_\_\_\_. *Evangelism That Works*. Ventura, CA: Regal Books, 1997.

Barnes, Greg. "Brac: A Vision Emerges For Bragg, Fayetteville." Discover Fayetteville A guide to living in North Carolina's Cape Fear Region. <http://discoverfayetteville.com/home.aspx> (accessed June 12, 2012).

Beker, J. Christian. *The New Testament: A Thematic Introduction*. Minneapolis: Fortress Press, 1994.

Bonhoeffer, Dietrich. *The Cost of Discipleship*. 2nd ed. New York: Macmillan, 1963.

Boa, Ken. "Leadership Qualities: Problem Solving." Ken Boa's Resource Library. <http://www.kenboa.org/downloads/pdf/ProblemSolving.pdf> (accessed July 27, 2012).

Borek, John, Danny Lovett, and Elmer Towns. *The Good Book On Leadership: Case Studies from the Bible*. Nashville, Tenn.: B&H Academic, 2005.

- Bromiley, Geoffrey W., Everett F. Harrison, Roland K. Harrison, William Sanford Lasor, Lawrence T. Geraty, and Edgar W. Smith, Jr., eds. *The International Standard Bible Encyclopedia*. Vol. 2. Grand Rapids, MI: W.B. Eerdmans, 1979.
- Brooks, Drew. "Brac's Promise of New Development, Jobs Slow to Come to Cape Fear Region," *Fayetteville Observer*. <http://fayobserver.com/articles/2012/01/29/1151310?sac=fo.community/lee> (accessed June 12, 2012).
- Brown, Raymond E. *The Gospel According to John I-XII (Anchor Bible Series*. Vol. 29). Garden City: Anchor Bible, 1966.
- Carson, D.A. *The Gagging of God: Christianity Confronts Pluralism*. Grand Rapids, Mich.: Zondervan, 1996.
- City Data.Com: Fayetteville, North Carolina." City Data. Com. <http://www.city-data.com/city/Fayetteville-North-Carolina.html> (accessed June 12, 2012).
- Clifford, Richard, and Khaled Anatolios. "Christian Salvation: Biblical and Theological Perspectives." *Theological Studies* 66, no. 4 (2005): 739+.
- Coleman, Robert E. *The Master Plan of Discipleship*. Old Tappan, NJ.: Fleming H Revell Co, 1987.
- \_\_\_\_\_. *The Master Plan of Evangelism*. 30th anniversary ed. Grand Rapids, Mich.: Revell, 1993.
- Conrad, William, ed. *The Mission of an Evangelist: Amsterdam 2000*, Conference Of Preaching Evangelists. Minneapolis, MN: World Wide Publications, 2001.
- Dukes, Robert. "Worldwide Discipleship Association." <http://www.disciplebuilding.org/> (accessed December 2, 2012).
- Duduit, Michael, ed. *Handbook of Contemporary Preaching*. Nashville, Tenn.: B&H Academic, 1993.
- Easton, Matthew George. *The Bible Dictionary: Your Biblical Reference Book (Forgotten Books)*. Forgotten Books, 2007.
- Elwell, Walter A., ed. *Baker Encyclopedia of the Bible*. Grand Rapids, Mich.: Baker Pub Group, 1988.
- Fitzmyer, Joseph A. *The Gospel According to Luke: Introduction, Translation, and Notes*. Vol. 28) of *The Anchor Bible*. Garden City, N.Y.: Doubleday & Co., 1982.
- Fuller, Robert C. *Spiritual, but Not Religious: Understanding Unchurched America*. New York: Oxford University Press, 2001.

- George, Timothy. "Southern Baptist Ghosts." *First Things: A Monthly Journal of Religion and Public Life*, May 1999,18.
- Gonzalez, Catherine Gunsalus. "Between Text and Sermon: Isaiah 438-15." *Interpretation* 48, no. 2 (1994): 169-1.
- Graham, D. James Kennedy. Foreword by Billy Graham. *Evangelism Explosion*. [3d ed.] Wheaton, Ill: Tyndale House Publishers, 1970.
- Green, Michael. *Evangelism in the Early Church*. Revised ed. Grand Rapids, MI: W.B. Eerdmans,2004.
- \_\_\_\_\_. *Evangelism through the Local Church*. Nashville: Thomas Nelson Inc, 1992.
- Grossman, Cathy "Southern Baptists Urge Their Members to Evangelize More," *USA Today*. [http://www.usatoday.com/news/religion/2009-03-25-baptist-evangelize\\_N.htm?csp=34](http://www.usatoday.com/news/religion/2009-03-25-baptist-evangelize_N.htm?csp=34) (accessed June 11, 2012).
- Guder, Darrell L. *Missional Church: A Vision for the Sending of the Church in North America*. Edited by Lois Barrett, Inagrace T. Dietterich, George R. Hunsberger, Alan J. Roxburgh, and Craig Van Gelder. Grand Rapids, MI: W.B. Eerdmans, 1998.
- Hamilton, Kenneth. *The System and the Gospel: A Critique of Paul Tillich*. 1st ed. New York: Macmillan, 1963.
- Heyduck, Richard. *The Recovery of Doctrine in the Contemporary Church: An Essay in Philosophical Ecclesiology*. Waco, TX: Baylor University Press, 2002.
- Hull, Bill. *Jesus Christ, Disciplemaker*. New ed. Grand Rapids, Mich.: Baker Books, 2004.
- \_\_\_\_\_. *The Disciple-Making Church: Leading a Body of Believers On the Journey of Faith*. Updated ed. Grand Rapids, MI.: Baker Books, 2010.
- \_\_\_\_\_. *The Disciple-Making Pastor: Leading Others On the Journey of Faith*. Rev. and expanded ed. Grand Rapids, MI.: Baker Books, 2007.
- Humphreys, Kent & Davidene. *Show and Then Tell: Presenting the Gospel through Daily Encounters*. Chicago: Moody Publishers, 2000.
- Johnson, Luke Timothy. *The Writings of the New Testament: An Interpretation*. Minneapolis: Fortress Press, 1986.
- Kelley, Jr., Charles. "The New Methodists, Part 2: The Current State of Evangelism in the SBC." *SBC Today Southern Baptist Convention* (April 26, 2012):<http://sbctoday.com/2012/04/26/the-current-state-of-evangelism-in-the-sbc/> (accessed June 5, 2012).

- Kennedy, D. James. *Evangelism Explosion: Equipping Churches for Friendship, Evangelism, Discipleship, and Healthy Growth*. 4th ed. Wheaton, Ill.: Tyndale House Publishers, Inc., 1996.
- Knox, John. *Christ and the Hope of Glory*. New York: Abingdon Press, 1960.
- Lemler, James B. "Identity and Effectiveness in the Twenty-first Century." *Anglican Theological Review* 92, no. 1 (2010): 89.
- Lindbeck, George A. *The Nature of Doctrine: Religion and Theology in a Postliberal Age*. Philadelphia: Westminster John Knox Press, 1984.
- Little, Paul. *How to Give Away Your Faith*. Downers Grove, Ill.: IVP Books, 2008.
- Lugo, Luis. *The Pew Forum On Religion*. Washington, D.C: The Pew Research Center, 2012.  
[http://www.pewforum.org/uploadedFiles/Topics/Religious\\_Affiliation/Unaffiliated/None sOnTheRise-full.pdf](http://www.pewforum.org/uploadedFiles/Topics/Religious_Affiliation/Unaffiliated/None%20OnTheRise-full.pdf) (accessed December 13, 2012).
- Maxwell, John C. *Developing the Leader Within You*. Nashville: Thomas Nelson Inc., 1993.
- Moyer, R. Larry. *Larry Moyer's How-To Book On Personal Evangelism*. Grand Rapids, MI.: Kregel Publications, 1998. *News*. Downers Grove, Ill.: IVP Books, 2000.
- Payne, J. D. *Evangelism: A Biblical Response to Today's Questions*. Colorado Springs, CO.: Biblica Publishing, 2011.
- Phillips, Benjamin B. "The attraction of beauty in an ugly world: on the relationship of discipling and evangelism." *Southwestern Journal Of Theology* 50, no. 2 (March 1, 2008): 170-182. *ATLA Religion Database with ATLASerials, EBSCOhost* (accessed June 2, 2012).
- Quicke, Michael J. "Promoting a subversive spirituality: new wineskins and new wine in mission and evangelism." *Perspectives In Religious Studies* 36, no. 2 (June 1, 2009): 169-177. *ATLA Religion Database with ATLASerials, EBSCOhost* (accessed June 13, 2012).
- Rainer, Thom. "Survey Finds Many Unchurched Would Come to Church If Invited." *Church Central Leadership Community* (March 11, 2003): <http://www.churchcentral.com/article/651/Survey-finds-many-unchurched-would-come-to-church-if-invited> (accessed July 28, 2012).
- Rainer, Thom S., and Sam S. Rainer III. *Essential Church?: Reclaiming a Generation of Dropouts*. Nashville: B&H Books, 2008.
- Reid, Alvin. *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional*. Nashville, Tenn.: B&H Books, 2009.
- Richardson, Rick. *Evangelism Outside the Box: New Ways to Help People Experience the Good*

Ritzmann, W. Oscar Thompson with Carolyn Thompson. *Concentric Circles of Concern: Seven Stages For Making Disciples*. Nashville, Tenn.: B&H Books, 1999.

Robinson, Darrell W. *Synergistic Evangelism*. Bloomington, IN: CrossBooks Publishing, 2009

Roozen, David A. *Church, Identity, and Change: Theology and Denominational Structures in Unsettled Times*. Edited by David A. Roozen & James Nieman. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 2005.

Scholtz, Gregory. "Sola Fide? Samuel Johnson and the Augustinian Doctrine of Salvation." *Philological Quarterly* 72, no. 2 (1993): 185+.

Shelley, Marshall. *Growing Your Church through Evangelism and Outreach*. Nashville. Tenn: Random House, Inc., 1996.

Stubblefield, Benjamin S. "That You May Know: Assurance of Salvation in 1 John." *Journal of the Evangelical Theological Society* 53, no. 1 (2010): 183+.

Story, Dan *Christianity on the Offense: Responding to the Beliefs and Assumptions of Spiritual Seekers*. Grand Rapids, MI: Kregel Publications, 1998.

\_\_\_\_\_. *Engaging the Closed Minded: Presenting Your Faith to the Confirmed Unbeliever*. Grand Rapids, MI: Kregel Publications, 1999.

Stott, John. *The Living Church: Convictions of a Lifelong Pastor*. Downers Grove, Ill.: IVP Books, 2007.

Terry, John Mark. *Church Evangelism: Basic Principles, Diverse Models*. Nashville, Tenn.: B&H Academic, 1997.

Bible Exposition Commentary. Chariot Victor Publishing, and imprint of Cook Communication Ministries, 1989.

Thompson, James. "Christianity without the Cross." *World and I*, May 2004, 235.

Unger, Merrill F. *The New Unger's Bible Dictionary*. Updated and expanded ed. Chicago: Moody Publishers, 2006.

United States Department of Defense Base Realignment and Closure 2005." [http://www.defense.gov/brac/definitions\\_brac2005.html](http://www.defense.gov/brac/definitions_brac2005.html) (accessed June 13, 2012).

Virtue, David. "Evangelism Professor Presses Anglicans to Fight Complacency." *VirtueOnline The Voice for Global Orthodox Anglicanism*, Febuary 13, 2011:<http://www.virtueonline.org/portal/modules/news/article.php?storyid=13956> (accessed June 7, 2012).

- Wagner, C. Peter. *Strategies For Church Growth: Tools For Effective Mission and Evangelism*. Ventura, Calif., U.S.A.: Regal Books, 1987.
- Walker, C. Douglas., "Salvation" In , in *Holman Illustrated Bible Dictionary*, ed. Chad Brand, Charles Draper, Archie England et al. (Nashville, TN: Holman Bible Publishers, 2003).
- Wall, Robert W., J. Paul Sampley, and N. T. Wright. *The New Interpreter's Bible: Acts - First Corinthians (Volume 10)*. Grand Rapid, Mich.: Abingdon Press, 2002.
- Watson, Susanne. "Developing Leaders for the Mission of Christ." *Anglican Theological Review* 92, no. 1 (2010): 131.
- Webber, George W. *God's Colony in Man's World: Christian Love in Action*. Nashville, TN, Abingdon Press, 1960.
- Weeden, Larry K. *The Magnetic Fellowship: Reaching and Keeping People*, ed., The Leadership Library. Waco, TX: Christianity Today, Inc.; Word Books, 1988.
- Williams, Daniel Day. *God's Grace and Man's Hope*. New York: Harper & Brothers Publishers, 1949.
- Wright H, Christopher J. "Implications of Conversion in the Old Testament and the New." *International Bulletin of Missionary Research*, January 2004, 14.